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ABSTRACT

A curriculum resource developed to help high school teachers provide their students with information about the Arab world is presented in the first three issues of this "periodical educational resource." The publication's regional focus is designed to encourage in students a multicultural perspective and increased knowledge of the global community. Each issue focuses on a specific topic, providing background information as well as a lesson plan, classroom activities and exercises, discussion questions, and reproducible materials for student use. The first issue is entitled, "Who Are the Arabs?" The second is "The Environment and Arab Society." The third is entitled "Political Development in the Arab World: Jordan Comes of Age." (DB)

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Arab World Almanac
Volume 1, Numbers 1-3, 1989-90

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ARAB WORLD ALMANAC
A PERIODICAL EDUCATIONAL RESOURCE FROM AMIDEAST
VOLUME I, No. 1 FALL 1989

Who Are the Arabs?

Contents

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AMIDEAST Introduces Arab World Almanac

This new curriculum resource has been developed to help high school teachers provide their students with information about the Arab world—a region with which the U.S. has become increasingly involved economically as well as politically. AMIDEAST views this regionally focused publication as part of a broader nationwide effort to help students learn more about the global community and their own place in it. We hope to contribute to greater cross-cultural awareness, understanding of the interdependence of peoples and nations, and appreciation for the different approaches other cultures may choose in trying to solve the social, economic, political, and environmental problems we all share.

Each issue of *Arab World Almanac* will focus on a specific topic, providing background information as well as a lesson plan, classroom activities and exercises, discussion questions, and reproducible materials for student use. Whenever possible, *Arab World Almanac* will be accompanied by cultural artifacts from the Arab world that will help introduce a particular topic or idea. We hope this new periodical will become one of your indispensable curriculum resources.

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Lesson Plan: Who Are the Arabs?

Any study of the Arab world requires a basic understanding of who the Arabs are, where they come from, and where they live today. The Arab world stretches from the Arabian Peninsula north to Iraq and Syria, and west across North Africa to Morocco. Within this diverse region are people of differing ethnic origins, religions, and lifestyles; yet, they share a common Arab identity. This identity, or Arab consciousness, is a relatively recent phenomenon shaped by the circumstances and events of the past one hundred years.

Lesson Objectives

After completing this lesson, students should be able to:

- identify the countries that constitute the Arab world and locate them on a map
- describe the major physical features and patterns of population distribution within the Arab world
- list objective characteristics that answer the question, "Who are the Arabs?"
- cite specific examples of diversity among the Arabs
- specify the historical events that have influenced the development of Arab consciousness, or identity
- explain the difference between the concepts of national identity and personal identity

Classroom Activities and Resources

✣ Distribute to each student a copy of the physical features data sheet, the population distribution data sheet, the basic statistical indicators, and two copies of the map of the Arab world. In addition to these materials, students will need to refer to atlases, encyclopedias, and/or other map resources. Have students use the items listed above to do the following map exercises. On one copy of the map, ask students to label each country and capital city. On the other copy, have them indicate major physical features (such as mountains, deserts, rivers and other waterways) and population distribution. Completion of these tasks is necessary before continuing with the questions and activities suggested below.

1. Consider the population distribution you have sketched on your map in relationship to the physical features you have indicated. What factors seem to influence where people live?

2. Review the percentages for urbanized population that are listed for each Arab country on the basic statistical indicators data sheet. Look again at the population distribution and physical features that you have sketched on your map. Can you draw any conclusions about the major lifestyle(s) (urban, rural, nomadic) or means of livelihood (farming, fishing, industry, services, etc.) in each country? How similar or different do Arab countries appear in these respects?

3. Where are most capital cities located? Can you suggest possible reasons for these locations?

4. **Math enrichment question.** Review the figures for *average* population density (average number of people per square mile, calculated by dividing the *total* population by the *total* land area) that appear on the basic indicators data sheet. Look at the population distributions you have drawn on the map. To what extent do you think the figures for *average* population density reflect the *actual* population density in the inhabited areas of each country? Is the average population density a meaningful statistic? Explain your reasoning.

5. **For further study.** The Kurds, Berbers, and Nubians are some of the non-Arab peoples that live in the Arab world. Conduct independent research to learn about these ethnic minorities and where they live. Using three different symbols, indicate on your map those places in the Arab world which have substantial Kurdish, Berber, and Nubian populations. Why do you think these people have maintained separate ethnic identities when most people in the region consider themselves Arab? (Refer to the article entitled "Who Are the Arabs?" by James A. Reilly.)

Bonny Cochran developed the classroom activities and exercises in this issue of *Arab World Almanac*. Ms. Cochran teaches history at Bethesda-Chevy Chase High School in Bethesda, Maryland.

The map reproduced in this issue was adapted from a U.S. government-produced map ("Europe, North Africa, and Southwest Asia," number 800791) published in 1986.

Teachers are encouraged to photocopy any and all components of *Arab World Almanac* for use in the classroom.

✣ Distribute copies of "Who Are the Arabs?" by James A. Reilly (or, incorporate the information contained in the article into your own lecture). As an optional activity, distribute the vocabulary enrichment list provided; ask students to write a definition for each term, discuss them together, and/or use each one in a sentence. Depending upon the level of the class, this exercise may help students better understand the concepts and ideas presented in the article. The discussion questions below focus on the article's main themes.

1. What common aspects of identity do Arabs share? In what ways might Arabs differ from one another?

2. Compare and contrast the major differences between the Arab world today and the Arab world of the early seventh century A.D., before the spread of Islam.

3. Describe the development of Arab consciousness, or identity. To what extent do you think it reflects the development of national identities in general? Support your answers with examples from other nations with which you are familiar.

4. How do increasing literacy rates, sophisticated communication networks, and rapid transportation systems promote the development of a common identity? Use examples from your own state, country, or other world areas to illustrate your ideas.

5. The article mentions that geographic barriers contributed to the development of Arabic dialects. Look at your maps of the Arab world, and identify what some of these barriers might be. Explain how they might have factored in the development of dialects.

6. Discuss the relationship between nationalism and identity as presented in the article. Are they synonymous? Explain your answer.

7. In what ways has religion played a role in the development of Arab consciousness?

✣ Give students copies of the poem "I am" and the personal reflections on being Arab. Suggest that as students read these pieces, they think about the different levels of identity a person might have. We all have our "objective" identities—predetermined by the language we speak, the country we live in, our religion, our means of livelihood. We also have our "subjective" or personal identities: our definitions of ourselves and how we fit, as individuals, in our societies. We might all share the same objective identity, yet define our subjective identities very differently. The discussion topics below focus on this dichotomy and on the concept of diversity among the Arabs as introduced earlier in the lesson.

1. Think about what it means to be an American. List the elements which contribute to your American identity; alternatively, write a short essay on this topic. Compare your list or essay with those of your classmates, and identify the similarities and differences among your ideas.

2. Read the personal reflections on being Arab written by Belkacem, Jouda, Colette, Jiryis, and Nasser. Identify the aspects of Arab identity that they consider important. How similar or different are they from one another?

3. Compare your answers to the two questions above. Are there aspects of identity you consider important that also seem to be important to the Arab individuals introduced here?

4. Are there any similarities between the ideas expressed in the poem "I am" and those reflected in the short essays on being Arab? With which level of identity does the poet seem to be most concerned?

5. Is there anything that lets you know that the poet is an Arab? Could she just as easily have been from another part of the world? Explain your answer.

6. How might the concepts of night, wind, time, and self change depending upon whether one lived in the desert or the city; in Alaska in the winter or Alaska in the summer?

7. Think about the ideas expressed by each of these individuals and by the poet. Overall, would you say that their tone is optimistic? Pessimistic? Are there other adjectives you would use? Explain your answers.

Who Are the Arabs?

by James A. Reilly

Who are the Arabs? A simple question with a deceptively simple answer: an Arab is anyone whose mother tongue is Arabic and who identifies himself or herself as such. Today, the Arabs number close to two hundred million people in eighteen sovereign states in the Middle East and North Africa.[1] They are not all of the same race, religion, or lifestyle. Arabs may be Muslim or Christian, dark skinned or light skinned, city dwellers, farmers, or pastoralists. Despite this diversity, Arabs share a common cultural identity that gives them a "national" consciousness.

The Arabs are an ancient people and Arabic is an ancient language; written Arabic was standardized about 1,300 years ago, 800 years before modern English developed. Yet, contemporary Arab consciousness—or identity—is only about a hundred years old. Before that, few Arabic-speaking townspeople would have considered themselves "Arab." Instead, their identity would have been regional ("Syrian"), political ("Ottoman"), or religious ("Muslim"). Arab national consciousness, a form of nationalism that cuts across modern state boundaries, is a result of the circumstances and events of the past century. Understanding its development can help explain some of the dilemmas and contradictions, as well as the positive forces, of today's Arab world.

Arabs first became major world actors with the rise of Islam in the seventh century A.D. In those days, Arabs lived exclusively in the Arabian Peninsula and on the edges of the Fertile Crescent (the land watered by the Tigris, Euphrates, and Jordan rivers). Those in southwestern Arabia (the Yemen) were farmers, but most of the rest were nomads, or bedouin, who survived through trading, raiding, and tending livestock. To the settled peoples of the Fertile Crescent who lived under Romano-Byzantine or Persian rule, these desert Arabs—though sometimes bothersome—did not play an important role in the region.

All of this changed when an Arab prophet, Muhammad (died A.D. 632), received a series of revelations and began preaching a monotheistic religion called Islam, which springs from the same roots as Judaism and Christianity.[2] Islam helped unite the desert Arabs, who soon became a powerful political and military force. Within one hundred years of the Prophet Muhammad's death, they had conquered a region extending from Persia in the east to Spain in the west, spreading their language as well as the Islamic religion. In the Fertile Crescent, Egypt, and North Africa, Arabic gradually became the predominant tongue. This was not the result of any formal language policy on the part of the Arab conquerors. Rather, people learned Arabic because it was the language in which politics, administration, and religious learning were conducted. In the rugged mountains of Kurdistan and North Africa, Kurds and Berbers retained their own languages,[3] but almost everyone else—including Berbers and Kurds who lived in more urban areas—abandoned their native tongues and adopted Arabic.

By the ninth century A.D., Arabic had spread far beyond the Arabian Peninsula, becoming the language of a cosmopolitan Islamic civilization that combined the intellectual and artistic traditions of the Persians, Romans, and Greeks. In this civilization, Arabic played a role comparable to that of Latin in Europe's Middle Ages; it was the language of literature, education, religion, and philosophy. Scholars could travel from one end of the Islamic world to the other and speak with their colleagues in Arabic, just as educated Europeans communicated with one another in Latin. Although the vast Arab empire was fractured by political disputes within two centuries of the Prophet's death, the towns of the medieval Arab world maintained a cultural unity, largely because of their common language.

For the average person, geographical barriers and limited means of transportation made it difficult to communicate with people elsewhere in the Arab world. Over time, local variations in spoken Arabic developed. Just as the Romance languages (French, Italian, Spanish, Portuguese, Rumanian) gradually evolved in different directions from the original Latin, so too did these Arabic dialects differ from the classical written Arabic. The growing gap between the written language and regional dialects was unimportant so long as relatively few people could read and write. Although the people of the region knew

Dr. James A. Reilly is an assistant professor in the Department of Middle East and Islamic Studies at the University of Toronto.

1. Although Djibouti, Mauritania, and Somalia are members of the League of Arab States, only a minority of the population in these countries identify themselves as Arabs and speak Arabic as their first language. Israel, although located in the same region as the Arab world, is not an Arab country. Therefore, these countries are not included here.

2. Islam shares much of its heritage with Judaism and Christianity and is considered by Muslims as the third and final stage in the Judeo-Christian tradition. Like Jews and Christians, Muslims consider Abraham their patriarch, through his eldest son Ishmael. Muhammad is regarded as the last in a long line of prophets that includes Abraham, Moses, David, and Jesus.

Like Christianity and Judaism, Islam is characterized by a number of sects, or denominations. The most significant of these are the Sunni (pronounced "soo-nee") and Shia (pronounced "shee-a"). Worldwide, eighty-five percent of Muslims belong to the Sunni branch of Islam, and most of the remainder are Shia. Sunni Muslims predominate in the Arab world.

3. Kurds are a tribal people who live in Kurdistan, a mountainous region that includes southeastern Turkey, northwestern Iran, northern Iraq, far-eastern Syria, and the southern-most part of the Soviet Union. The Berbers are a tribal people who once predominated across much of

North Africa but are believed to have originated in the eastern Mediterranean. Most Kurds and Berbers are Muslims.

4. The strategic importance of the Arab world, as well as its natural resources, brought European powers to invade and colonize much of the region. In North Africa, France was the primary colonial power, but Spain, Italy, and Great Britain also occupied part of the region. Further east, Britain and France divided control of the Fertile Crescent. In 1916, they signed the Sykes-Picot Agreement in which they planned to divide the Ottoman Empire between themselves. After World War I ended, the newly established League of Nations granted Britain and France "mandates" for control in the Fertile Crescent; the French Mandate extended across Lebanon and Syria, while the British Mandates encompassed Iraq, Transjordan, and Palestine.

that Arabic was their language, an Arab consciousness in the national sense did not exist.

The rise of a broader Arab consciousness began in the nineteenth century, partly in reaction to the growing power and influence of expansionist European powers. Among the manifestations of European imperialism were the military conquests of North Africa and Egypt, and the division of the Fertile Crescent into political and economic spheres of interest.[4] In their common efforts to resist or overthrow domination by European powers, Arabic-speaking peoples developed a sense of national solidarity. Arab consciousness was also furthered when the Ottoman government officially promoted the Turkish language in the waning years of the Ottoman Empire, moving the Arabs under Ottoman authority to demand equal recognition for the Arabic language. Gradually, a broader Arab identity was assumed by individuals whose previous loyalties had extended only to family, tribe, town, or district.

The growth of state bureaucracies in the Middle East gave additional impetus to the development of Arab consciousness. As the Ottoman Empire, Egypt, and European colonial regimes expanded their government institutions, they required ever-growing numbers of teachers, technical specialists, clerks, and other literate employees. Therefore, increasingly wider segments of the population learned to master the written Arabic language. Literacy exposed more Arabs to their classical heritage and contributed to a sense of national pride. This pride in the past was reflected in the nineteenth-century *nahda*, or literary renaissance. Widespread literacy encouraged reforms which made Arabic easier to read and write. Although the many and varied dialects of spoken Arabic persisted, written Arabic was confirmed as a common means of communication among all Arabic speakers, regardless of their country or region.

In the early twentieth century, the Arabs' growing awareness of themselves as people sharing a common language and history coincided with the rise of nation-states throughout the world. Consequently, Arab conciousness took on a nationalistic character. Initially, Arab nationalist thought developed along two lines: liberalism and Islamic reformism. Liberalism was first promoted primarily by Syrian Christians, who did not feel fully integrated into the Islamic Ottoman Empire. In place of the disintegrating Ottoman system, liberals advocated the establishment of an Arab nation organized on the basis of language, in which all Arabic speakers could participate equally regardless of their religion. In rallying around a common linguistic denominator, Arabs would overcome divisions based on tribe, sect, and locality. Once unified as a nation, they could become full participants in the new world order. Early Arab nationalists conceived of this Arab nation as encompassing the land of Syria, but secular nationalist thought was later broadened to include the entire Fertile Crescent and ultimately the whole of the Arabic-speaking world.

The second branch of Arab nationalist thought was Islamic reformism. Arab Muslims perceived their societies as weak when compared with European states, and they sought to remedy this weakness by returning to a purified Islam. In order to weed out what they regarded as non-Islamic aspects of the faith that had been acquired over time, Islamic reformers studied and emulated the practices of the first Islamic community of the seventh century A.D. In many ways, Islamic reformist thought was implicitly nationalistic; the early Islamic community consisted predominantly of Arabs, and by emphasizing early Muslim achievements, the reformists heightened Arab self-consciousness and contributed to the concept of the Arabs as a national group.

Prior to World War I, these forms of Arab nationalism—liberalism and Islamic reformism—were promoted by only a handful of intellectuals. After the war, however, appeals to nationalism gained wide popular support, and nationalist movements against colonial rule arose in North Africa and the Fertile Crescent. Such developments as modern transportation systems, communication networks, and more extensive educational opportunities helped promote the spread of Arab nationalism.

Reflecting the diversity of the Arab world, anti-colonial resistance took a different shape in each region. In French-ruled North Africa, where local peoples were discriminated against because of their Muslim faith as well as their Arabic language, nationalist thought was heavily Islamic. In Egypt until the 1940s, most nationalist thought was expressed in Egyptian (rather than Arab) terms. Palestinian nationalism—representing an alliance between Muslim and Christian Arab populations—embodied both secular and Islamic themes. Elsewhere in the Fertile Crescent (Syria, Lebanon, Transjordan, Iraq), nationalist movements were mostly concerned with issues specific to each state. Nationalism was not embraced in equal measure by all Arabs; isolated rural communities and religious minorities adopted nationalist feelings to a lesser extent than their urban or Sunni

Muslim neighbors. Overall, however, the interwar years were characterized by an ever-increasing Arab national consciousness.

By the 1950s, direct European rule of most Arab countries had ended or was about to end. Arab nationalism in this period was best illustrated by the pan-Arab philosophy of Gamal Abdul Nasser, president of Egypt from 1954 until his death in 1970.[5] After nationalizing the foreign-owned Suez Canal Company and successfully withstanding a combined Anglo-French-Israeli attack on Egypt in 1956, Nasser became a hero throughout the Arab world. He deliberately appealed to Arabs' sense of shared nationality, and for a time, he received considerable political mileage from this pan-Arab ideology. Ultimately, however, Nasser raised hopes he could not fulfill, and many consider pan-Arabism to have died with him. Yet, Arab consciousness transcends the politics of individual men and regimes. The conditions that led to the initial development of an Arab national consciousness have not subsided, and are perhaps stronger today than ever before. Among them are:

- **The struggle for independence.** Even though the Arab counties today are sovereign states, they must nevertheless struggle for true independence in a world dominated by a handful of industrialized powers. Additionally, the unsettled Palestine question keeps alive the issue of colonialism and exposes the Arab world's continued weakness with respect to Western power.

- **State formation and literacy.** In order to train labor forces to run government, industry, and other sectors of the economy, Arab countries have allocated huge sums for education. Like educational systems throughout the world, those in the Arab world seek to supplement basic skills with a sense of national awareness and pride. As a result of expanded educational opportunities, the predominantly youthful Arab populations of today are more "Arab" in culture, education, and consciousness than were their parents.

- **Movement of people within and between Arab countries.** All Arab states have seen a tremendous growth in their urban populations, as villagers continue to move to cities in search of better jobs. In many Arab countries, the urban population already approaches or surpasses fifty percent of the total population. Meanwhile, the oil boom of the 1970s and 1980s prompted workers from heavily populated oil-poor countries like Egypt to seek employment in underpopulated oil-rich countries like Saudi Arabia. For the first time, ordinary people of different Arab regions are coming into close and continuous contact with one another. While this contact may expose certain differences in culture and outlook, it also establishes common ground among ordinary people and imparts first-hand knowledge of the achievements, aspirations, and concerns shared by Arabs from all countries in the region.

While Arab consciousness serves to unite all Arabs linguistically and culturally, obstacles to greater political cooperation remain. Arab leaders frequently disagree over policy questions. Non-Arab minorities (such as Kurds in Iraq, non-Muslims in southern Sudan, Berbers in North Africa) resist government interference in their communities; in Iraq and Sudan, this has resulted in brutal civil wars between government forces and these minority populations. In other places, sectarian affiliations overshadow national consciousness, Lebanon being the most tragic example.[6] Throughout the Arab world, Islamic fundamentalist movements have criticized nationalism because it places loyalty to the nation before loyalty to the wider Islamic community.

Despite these difficulties, Arab consciousness—Arabism—is more widespread today than ever before. The Nasserist dream of a united Arab world from the Atlantic Ocean to the Arabian Gulf lies abandoned, but the possibilities for cooperation among Arab countries is evident in many spheres. For example, the countries of the Arabian Gulf have significantly integrated through the Gulf Cooperation Council, an economic union modeled after the European Economic Community; the more recent Maghrebi Union formed among North African countries hopes to achieve similar results. In a more cultural vein, films and television programs produced in some Arab countries are seen all across the region, and literature and literary journals addressing Arab achievements and problems are read from one end of the Arab world to the other. Such cooperation and interaction helps strengthen an Arab consciousness that transcends political and religious affiliations, giving Arabs a common reference point as they face the challenges of the modern world.

5. The Nasserist vision of pan-Arabism saw the unification of all Arab states from Iraq to Morocco into one nation to be governed by the principles of "Arab socialism," a non-atheistic form of Western socialism that would allow for—and to an extent be based on—Islamic law and traditional Muslim codes of conduct. This Arab nation would also adopt a stance of "positive neutralism," which called for playing a neutral role in superpower politics through active engagement with other nonaligned nations.

6. In the system of government established in Lebanon by France following the end of the French Mandate (1943), government leadership was determined according to the relative size of each religious group. By the late 1960s, however, the religious composition of the population had changed considerably, and the governmental representation of each sect was no longer proportional to its relative population. At the same time, economic inequalities were increasing, adding to the growing resentment and insecurity among most Lebanese. Fighting broke out in Lebanon in 1975, and other regional actors—including the Palestinians, Syrians, and Israelis—became full participants in some battles. The civil war, whose first round ended officially in 1976, left Lebanon politically divided along sectarian lines, as it has remained ever since.

On Being Arab

"I am part of three cultures—Arab, African, and Western. But my identity is unquestionably Arab."

Belkacem (male, teacher)

I am an Arab, and to me, this means that I come from those people who have always prized poetry, knowledge, hospitality, and honor. To a stranger they used to say, "You have come to people who are like family and have landed on a plain." In other words, you have not come to strangers, nor to a mountain where the going will be rough. Now reduced to *ahlan wa sahlan*, it means "welcome." Another age-old greeting is "Peace be upon you." Consider for a moment the tenderness of these words and the feeling they convey.

The quest for knowledge is a leitmotif that runs through the Qur'an, Islam's holy book. The Prophet Muhammad urged, "Seek knowledge from the cradle to the grave." "Enlighten yourself even if you must go as far as China." I am from a people who sought the wisdom not only of China, but also of Greece, India, and Persia. They proved to have a talent for interaction and dialogue with other cultures. In recognition and gratitude, the Arabs called Aristotle "the first teacher." Muslim Arabs refer to Jesus as "our master or lord Jesus, peace be upon him." They refer to Moses in the same revering terms. Building on what they borrowed from other people, the Arabs made their own contribution to world civilization. Their achievements in art, literature, science, and technology have been acknowledged as spectacular. Of this civilization I feel as proud as a Greek or a Roman.

However, the Arab present saddens me. I see that we are still a long way from where I wanted us to be when I was a schoolboy. I used to look forward to the day when we would be advanced, strong, prosperous, and free. Sometimes I wonder what our ancestors would say if they saw our condition now, though I am convinced not all of our ills are self-inflicted.

Like most Arabs, I want a better future. I opt for renewal and progress. I want us to cooperate with other nations, to adopt the best aspects of this modern age, whatever the source. In so doing, I hope we will not lose the qualities that were so important to our ancestors, qualities which I believe are still part of being an Arab. I have more admiration for the Arab who gives his only bed to his guest, or kills his only animal to feed a stranger, than for the Arab billionaire who stoops for an extra million. Finally, I would like to say we are a people of peace; we have more than camels, horses, and oil. I also wish to suggest that others try to view our culture from within. They will find that in many cases, it has a logic of its own.

Jouda (female, graduate student)

I am an Arab by language, geography, and geopolitics. It is my right to be Arab regardless of my behavior, clothes, or religion. It is a difficult identity, because so many people want Arabs to be "pure." Yet, there is much in my country—at the core of my country—that is not Arab in origin: Berber culture, Roman ruins, and French language, for example. Despite this, my country is still an *Arab* country, and I am an Arab. Though there are unique aspects of each Arab country that make it different from all other Arab countries, there is much that we share as a people.

I am part of three cultures—Arab, African, and Western. But my identity is unquestionably Arab. Arabic is my language, and this I have in common with all Arabs. It is not the formal Arabic of scholars that I speak (I can speak it, of course, but it does not feel natural and I make mistakes), but rather, it is the dialect of my country that is my mother tongue and nearest to my heart.

I lived in Paris for seven years, and because of this, some people call me "European." This makes me very angry, especially because I feel rejected by my own culture. Even in France, I lived in an Arab community, spoke Arabic with my friends, and cooked Arabic food. Would I have done this if I weren't Arab? Would I have returned to my country if

I weren't Arab? Of course not. As Arabs, our identity must be open and tolerant. We must accept those aspects of our culture and society that have come from the outside, just as we must continue to embrace the "pure" Arab elements of our culture that unite us.

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Colette (female, translator)

I cannot speak of being an Arab other than being a citizen of my country. In this I take pride, not merely out of classical patriotism, but of deep conviction, for my country has such strong values and ethics that the tide of corruption—which is overwhelming the world—has hardly made a dent.

My country remains one of the few that has retained its customs and traditions alongside evolution and modernization, which gives it a place and character of its own. My country has not been engulfed in the flow of novelties which has caused other countries to lose their identities.

As a woman, I can bear witness to my country's development at all levels. Professionally, women hold key positions on an equal footing with men in all fields; we have a woman minister and women ambassadors. Scores of women are professors in university faculties. An overwhelming majority of simultaneous interpreters at the United Nations are women. At the educational and cultural level, quite a large percentage of women hold university degrees. The only negative side to this is that women are now torn between their jobs and their children, and some children are growing up without the protection and security that mothers in my country have typically provided.

I cannot imagine myself living in any other part of the world, for where else could I experience the bonds which unite not only members of the same family, but neighbors and friends as well. Very few countries in the modern world still enjoy this human relationship. Where else could I find people going out of their way to give you a hand or a lift? At the confessional level, no country has witnessed more harmony between Muslims and Christians. Muslims are my best friends, though I am a Christian.

I believe that my country is endowed with many gifts: its beautiful mild weather throughout the year in addition to the beautiful cultural monuments of the oldest civilizations. All these assets make my country worthy of its sons and daughters and justify our feelings of attachment to it. This brief expose is not in any way meant to publicize our country. It is an honest and faithful impression of a person who wishes not to take for granted what her country has bestowed upon her.

✣ ✣ ✣

Jiryis (male, businessman)

I think my identity as an Arab has a lot to do with when I was born. I was born in the late 1940s, just as Arab countries were gaining their independence. I grew up feeling very proud of this. I also feel very attached to the land that my family has lived on for centuries. It's part of me, and I'm part of it. It makes me feel rooted, like a tree.

We have in Arab society some traditions and norms that bind us together. For example, family unity—even though it's not as strong as it used to be—and respect for our elders. My mother has lived with me and my family for the past eighteen years, and I wouldn't expect her to live anywhere else. I could never accept her living in a home for the elderly, without family around. We don't have a need for such institutions here. This family unity makes us a strong people. Now, Western civilization is invading every house, every home. Things are changing rapidly, and there are many misunderstandings between our elders and the younger generations. Still, I am convinced that things will sort themselves out for the better.

As an Arab, I am still dreaming of a united Arab world; we all are. We have the natural and

"I feel very attached to the land....It's part of me, and I'm part of it. It makes me feel rooted, like a tree."

human resources to build up a great country. In twenty to thirty years, we could be a great power. Everyone in the Arab world would benefit, in all aspects of life.

Nasser (male, lawyer)

"I am proud to be part of such tradition, part of a people who have given much to the world over the centuries."

It's difficult for me to say what I think about being an Arab—I've never really thought about it before, it's just something I take for granted. The first thing I think about is our long history, and I feel like part of a people with a destiny. My family was Arab before the coming of Islam—way before Islam. The values of Arab society today predate Islam. They are Arab values, not Islamic values, although we gave them to the world through Islam. For example, even before Islam, Arab tribes had codes of conduct for battle. They never killed old men, women, or children. Prisoners were to be treated honorably as fellow soldiers. These values were set forth by the United Nations after World War II, but the Arabs had them 1,400 years earlier. I am proud to be part of such tradition, part of a people who have given much to the world over the centuries.

I also think of my family when I think of being Arab. Although we don't talk about tribes today, my family can trace itself back to the original Arab tribe that lived here before Islam. It is a well-known tribe. If I go to any Arab country, and people ask me about my family, they will know about this tribe. Sometimes, they even tell me things about my family that I don't know and that my father doesn't even know. Not only does this make me feel proud of my family and its long history, but it also makes me feel like I'm not really in a foreign country. It's as if I have a sort of family everywhere.

I am

The night asks me who I am
Its impenetrable black, its unquiet secret I am
Its lull rebellious.
I veil myself with silence
Wrapping my heart with doubt
Solemnly, I gaze
While ages ask me
who I am.

The wind asks me who I am
Its bedevilled spirit I am
Denied by Time, going nowhere
I journey on and on
Passing without a pause
And when reaching an edge
I think it may be the end
Of suffering, but then:
the void.

Time asks me who I am
A giant enfolding centuries I am
Later to give new births
I have created the dim past
From the bliss of unbound hope
I push it back into its grave
To make a new yesterday, its tomorrow
is ice.

The self asks me who I am
Baffled, I stare into the dark
Nothing brings me peace
I ask, but the answer
Remains hooded in mirage
I keep thinking it is near
Upon reaching it, it dissolves.

(by Nazik al-Mala'ika, translated by Kamal Boullata in *Women of the Fertile Crescent: An Anthology of Modern Poetry by Arab Women*. Kamal Boullata, ed. Washington, DC: Three Continents Press, 1978. Reprinted with permission.)

The Arab World*

(Approximate scale: 1 inch equals 480 miles)

Use the attached data sheets and refer to other maps, atlases, and/or encyclopedias to complete the following tasks.

1. On one copy of this map, label each country and capital city.
2. On another copy, indicate a) the major mountain ranges, deserts, rivers and other water bodies, and b) use shading to indicate the more heavily populated areas.

* *Israel also appears on this map*

Major Physical Features of Arab Countries

Algeria	The Atlas Mountains parallel a narrow coastal plain. The Sahara desert covers much of the rest of the country. The Saharan Atlas Mountains are located in the far south.
Bahrain	Only four of thirty-three small islands are inhabited. The main island is mostly low-lying, barren desert, with the exception of a narrow three-mile-wide fertile strip along the northern coast.
Egypt	The Nile River runs south to north, bisecting the country. The three-mile-wide strip along each bank and the wider delta in the north where the river empties into the Mediterranean Sea constitute the country's only arable land. The rest is mostly desert. The man-made Suez Canal connects the Red Sea with the Mediterranean Sea, separating the Sinai Peninsula from the rest of Egypt.
Iraq	The Tigris and Euphrates rivers flow through the central plains, where fertile areas are located along the river banks. In the southeast, the rivers converge to create marshland. A plateau in the southwestern and western parts of the country merges with the deserts of Syria, Jordan, and Saudi Arabia. The eastern region is hilly, and rocky highlands characterize the north and northeast.
Jordan	The Jordan River valley runs north to south along the country's western border, into the Dead Sea (the lowest point on earth). Most of the remainder is desert.
Kuwait	A flat desert, broken occasionally by hills and oases, covers the country.
Lebanon	A thin coastal strip along the Mediterranean Sea is backed by the Lebanon Mountains. Beyond these peaks is the Bekaa Valley, and beyond this, along the eastern border, lie the Anti-Lebanon Mountains.
Libya	A narrow coastal strip and the highlands immediately to its south are the country's most fertile regions. The highlands give way to sparse grassland and then an expansive desert dotted by occasional oases. Mountains are found in the extreme southwest as well as in the south-central area.
Morocco	A fertile coastal plain runs north to south along the Atlantic Ocean. The Atlas Mountains cover most of the interior, and the fringes of the Sahara desert reach into the far south and east.
Oman	A flat coastal plain runs along the perimeter of the country. Hills back the plain, and beyond them lies a sandy desert plateau which merges with the Rub' al-Khali (Empty Quarter) desert.
Qatar	Qatar is mostly flat desert; a small fertile area lies in the north.
Saudi Arabia	Saudi Arabia is mostly flat desert sprinkled with oases. Hills in the southwest gradually taper off as one moves into the interior. The south consists of the forbidding Rub' al-Khali.
Sudan	The Blue Nile and White Nile merge in the north-central part of the country. The river valleys compose the bulk of the fertile land in northern Sudan. Mountains rise in the south, the west, and along the Red Sea coast in the northeast. The northern part of Sudan is mostly desert, which gives way to savannah in the central part of the country and then to a more tropical climate in the south.
Syria	A mountainous region in the west overlooks a narrow coastal strip. Beyond the mountains lies a flat highland bisected diagonally by the Euphrates River valley. The highlands merge with the desert in the far east and southeast.
Tunisia	The Atlas Mountains continue from Algeria into Tunisia's northwest region. The eastern coast is a fertile area, which rises into semiarid highlands in the central region. An oasis with palm groves runs east-west across the center of the country, and south of this is desert.
UAE	The emirates are largely desert, although mountains are found in the north. The Rub' al-Khali extends into the southwest.
North Yemen	The Tihama, a forty-mile-wide semiarid strip along the Red Sea, contrasts with a mountainous and rocky interior which decreases in height towards the east and merges with the Rub' al-Khali.
South Yemen	A flat, sandy plain five to ten miles wide runs along the coast. The eastern section rises into a plateau and inhospitable desert. A wide and fertile valley—the Hadhramaut—runs east to west across the center of the country, and to its north, the desert merges with the Rub' al-Khali.

Sources include:

Arab World (map). Beirut, Lebanon: GEOprojects, 1983.
Area Handbook Series. Washington, DC: Federal Research Division, Library of Congress, various dates.
Kimball, John C. *The Arabs 1984/85*. Washington, DC: The American Educational Trust, 1984.

Population Distribution in Arab Countries

Algeria	The majority of the population is concentrated along the coastal plain, and isolated settlements dot the interior.
Bahrain	Only four of the thirty-three islands collectively known as Bahrain are populated, and most people live in urban areas on the main island.
Egypt	Almost all inhabitants live in cities or rural villages along the Nile River valley and delta. Only a small percentage of the population consists of desert nomads.
Iraq	Most Iraqis live in cities and villages along the banks of the Tigris and Euphrates rivers and their tributaries. The hills in the north are dotted with small villages as well, and the desert is sparsely populated by decreasing numbers of pastoral nomads.
Jordan	The Jordan River valley is the country's most heavily populated region. A very small and decreasing number of bedouin live in the desert.
Kuwait	Urbanized areas are concentrated along the coast; most of the country's interior is uninhabited.
Lebanon	Most people live in cities along the coast, although smaller villages are scattered throughout the country.
Libya	The bulk of the population lives along the coastal plain, and isolated villages can be found in the mountains in the south. Small numbers of bedouin live in the desert.
Morocco	The majority of Moroccans live in cities and villages along the coastal plain, although the valleys of the Atlas Mountains support a sizeable population.
Oman	One-third of the population lives along the northeast coast, and one-half live in the interior. A few population centers are also located on the southern coast.
Qatar	Virtually all Qataris live in one of two major urban centers.
Saudi Arabia	The population is concentrated in the western part of the country and around the oil fields in the east and southeast. The vast majority of the land cannot support settlement.
Sudan	The primary locus of population in the north is along the river valleys and around the capital city. In the south, the population is widely scattered. Ten percent of the population consists of nomads in the mountains of the northeast, and the west is sparsely inhabited.
Syria	The coast is the most densely populated part of the country, and settlements are found in the mountains as well. The banks of the Euphrates and Khabur rivers sustain a rural population, but most of the east and southeast is uninhabited.
Tunisia	The bulk of the population is concentrated along the northeastern coast, and there are rural settlements in the central highlands and the groves of the pre-Saharan zone. Nomads sparsely inhabit the south.
UAE	The population is mostly urban and lives in cities along the northeastern coast.
North Yemen	Yemenis live in small villages scattered along the coast and in the interior, where the terraced mountains support a surprisingly dense population.
South Yemen	Most people live along the coast and in the central valley region known as the Hadhramaut. The interior is sparsely populated.

Sources include:

Arab World (map). Beirut, Lebanon: GEOprojects, 1983.
Area Handbook Series. Washington, DC: Federal Research Division, Library of Congress, various dates.
Kimball, John C. *The Arabs 1984/85*. Washington, DC: The American Educational Trust, 1984.

Basic Statistical Indicators for Arab Countries

	Total Pop (millions) 1987	% Pop Urbanized 1987	% Adults Literate in 1985 m/f	Land Size (sq. miles)	Average Population Density
Algeria	23.1	44%	63/37 (30/8 in 1966)	918,497	25
Bahrain	.5*	79%	n/a	62	1,908
Egypt	50.2	48%	59/30 (40/13 in 1960)	386,660	130
Iraq	17.1	72%	90/87 (23/5 in 1957)	167,924	102
Jordan	3.8	66%	87/63 (50/15 in 1960)	35,000	109
Kuwait	1.9*	95%	76/63 (42/19 in 1957)	6,880	276
Lebanon	2.8	83%	86/69 (68/41 in 1970)	4,015	697
Libya	4.1	67%	81/50 (23/1 in 1954)	679,536	6
Morocco	23.3	46%	45/20 (22/4 in 1960)	409,200	57
Oman	1.3	10%	47/12 (../.. in 1970)	115,800	11
Qatar	.3*	90%	n/a	4,247	71
Saudi Arabia	12.6*	75%	71/31 (15/2 in 1970)	830,000	15
Sudan	23.1	21%	33/14 (21/2 in 1956)	967,500	24
Syria	11.2	51%	76/43 (47/12 in 1960)	71,500	157
Tunisia	7.6	54%	68/41 (23/2 in 1956)	63,378	120
UAE	1.5*	77%	58/38 (24/7 in 1970)	32,000	47
North Yemen	7.3	22%	27/3 (9/1 in 1970)	75,000	97
South Yemen	2.3	42%	59/25 (31/9 in 1970)	112,000	20

* Expatriates constitute a significant percentage of the population in these oil-producing countries.

Sources:

Economist Intelligence Unit. *Country Profiles 1988*. London: The Economist, 1988.
Kimball, John C. *The Arabs 1984/85*. Washington, DC: The American Educational Trust, 1984.
UNESCO. *Compendium of Statistics on Illiteracy* (no. 30). Paris: UNESCO Office of Statistics, 1988.
UNICEF. *The State of the World's Children 1989*. Oxford: Oxford University Press, 1989.

Vocabulary Enrichment

Muslim _____

pastoralist _____

national consciousness _____

nationalism _____

nomads _____

bedouin _____

monotheistic _____

cosmopolitan _____

imperialism _____

Fertile Crescent _____

spheres of interest _____

Ottoman Empire _____

bureaucracies _____

literacy _____

renaissance _____

nation-states _____

linguistic denominator _____

secular _____

Sunni _____

sectarian _____

Suggested Background Resources

AMIDEAST. *Introduction to the Arab World.* Washington, DC: AMIDEAST, 1988. (48-minute video, 141-page guidebook, $49.95)

An educational video developed for use in high school classrooms. Divided into three 15-minute sections which may be viewed separately or together: "Overview," "Islam," "Arab Society Today." Guidebook includes notes to the script, discussion questions, classroom exercises, informational handouts, and an annotated bibliography.

Antonius, George. *The Arab Awakening.* 3rd edition. Troy, MI: International Book Centre, 1976. (471 pages, $22.00) Grade 11 and above

A detailed and very readable history of the rise of Arab nationalism from the nineteenth century through the mid-twentieth century. A classic text.

Fernea, Elizabeth W. and Robert A. *The Arab World: Personal Encounters.* New York: Doubleday/Anchor, 1985. (353 pages, $19.95) Grade 10 and above

Personal accounts of meetings and conversations with Arab friends provide an insightful, personal portrayal of the daily experiences of real people. Short essays by the authors place these people in a regional political, economic, and historical context.

Goldschmidt, Arthur, Jr. *A Concise History of the Middle East.* 3rd edition. Boulder, CO: Westview Press, 1988. (450 pages, $15.95) Grade 10 and above

The single best introductory survey covering the rise of Islam to the present. Topics include the Middle East, Islamic culture, the Ottomans, and Arab nationalism.

Hitti, Philip. *The Arabs: A Short History.* 6th edition. Lake Bluff, IL: Regnery Gateway Inc., 1970. (273 pages, $6.95) Grade 9 and above

A classic history from pre-Islamic times to the Ottoman Empire, with a short chapter on the contemporary Arab world.

Mansfield, Peter. *The Arabs.* 2nd revised edition. New York: Penguin Books, 1985. (571 pages, $7.95) Grade 10 and above

A comprehensive account of Arab history from pre-Islamic times to the present. Includes a profile and discussion of each state, a chapter on how the West views the Arabs, and a chapter on how the Arabs view themselves.

Grade levels are those suggested in the extensive bibliography, *Middle East Materials for Teachers, Students, and Non-Specialists.* Catherine E. Jones, ed. Cambridge, MA: Middle East Outreach Council, 1988. ($10.00 plus $1.70 postage and handling, available from the Middle East Studies Association, c/o Department of Oriental Studies, University of Arizona, Tucson, AZ 85721)

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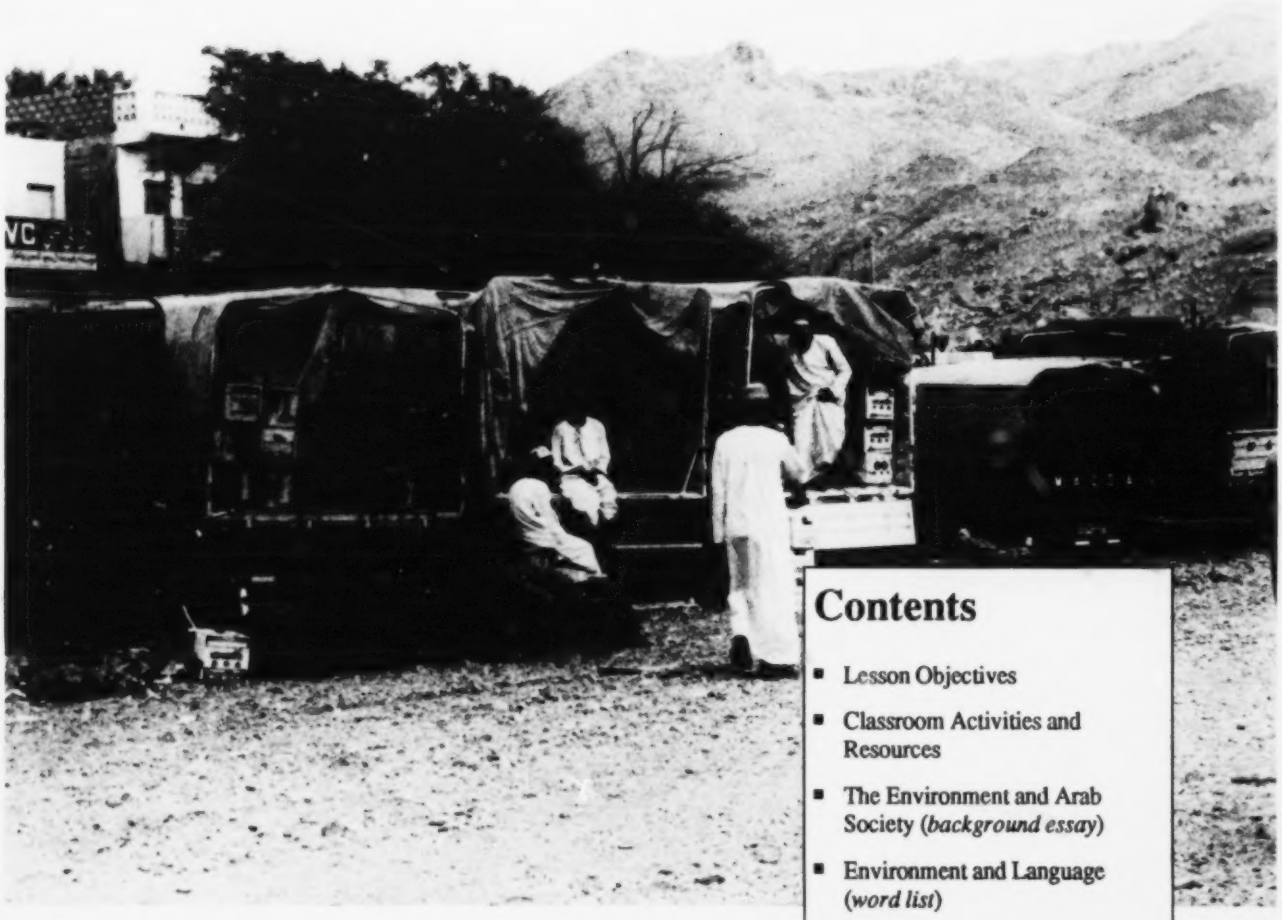

The Environment and Arab Society

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- Maps
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  Ecological Regions
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About *Arab World Almanac*

This periodical was developed to help high school teachers provide their students with timely, relevant, and intriguing information about the Arab world. Through this vehicle, we hope to contribute to greater cross-cultural awareness, understanding of the interdependence of peoples and nations, and appreciation for the different approaches other cultures may choose in trying to solve the social, economic, political, and environmental problems we all share. Each issue of *Arab World Almanac* focuses on a specific topic, providing background information as well as a lesson plan, classroom activities and exercises, discussion questions, and reproducible material for student use.

Whenever possible, we also include supplementary materials to help introduce a particular topic or idea; this issue is accompanied by 5" x 7" color photographs representing the four major ecological regions that constitute the Arab world. (Our supplies are limited—photos may not be available for back-issue orders.) These photographs were donated to *Arab World Almanac* by the press and information bureau of the Embassy of Egypt, the Jordan Information Bureau, and the Embassy of the Yemen Arab Republic.

AMIDEAST brings to *Arab World Almanac* nearly forty years of experience in the Middle East and North Africa. Founded in 1951, AMIDEAST is the leading private, nonprofit American organization promoting educational and cultural exchange between the United States and the Arab world. Today, AMIDEAST services include public outreach activities, educational advising, education and training program administration, and technical assistance.

Headquartered in Washington, DC, AMIDEAST maintains offices in Egypt, Jordan, Lebanon, Morocco, Syria, Tunisia, the West Bank and Gaza, and the Yemen Arab Republic. AMIDEAST's activities are financed through contract fees for services rendered, grants for special projects, and the generous donations of corporations, foundations, and individuals. *Arab World Almanac* is supported entirely through subscription fees and unrestricted donations to AMIDEAST.

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Lesson Plan:
The Environment and Arab Society

The environment—and in particular, the availability of water—has played a significant role in determining where Arabs live and how they have earned their livelihoods. Until recently, agriculture has been the predominant economic activity throughout most of the Arab world. The nature of agricultural activity and population density are closely linked with the availability and extent of water resources; this is illustrated in a review of the region's four major ecological zones. Rapidly increasing populations are encouraging intensification of land use, including the introduction of new technologies and agricultural techniques. Environmental problems are arising as a result of changing land-use patterns in agriculture as well as from extensive urbanization and industrialization. Similar developments are occurring elsewhere in the world, and often, the effects cross national boundaries. Solving such problems requires technological abilities as well as sociopolitical resolve.

Lesson Objectives

After completing this lesson, students should be able to:

- explain how the environment of the Arab world has influenced where people have settled
- describe the four major ecological regions of the Arab world and indicate them on a map
- discuss the relationship between population density, water resources, and types of agricultural activity in the Arab world
- indicate trends in a) the distribution of Arab populations in urban and nonurban areas, and b) the relative representation of agricultural labor in total national labor forces
- enumerate some of the effects that agricultural development and urbanization have had on the environment
- draw parallels between environmental problems in the Arab world and those elsewhere in the world
- cite examples from the Arab world of ways that the environment can influence culture

Classroom Activities and Resources

❖ Distribute copies of "The Environment and Arab Society" (or, incorporate the information contained in the essay into your own lecture). The following discussion questions focus on the essay's main themes.

1. Compare and contrast the four major ecological regions discussed in the essay. In each case, how does the nature and extent of water resources determine the kind of agriculture practiced?

2. How does this diversity compare with the image of the Arab world you might have had prior to reading this essay? In what ways was your image of the Arab world either challenged or confirmed?

3. Which ecological region is closest to your own? Is agriculture practiced in your area? If so, in what ways are local agricultural practices or settlement patterns similar to or different from those in the Arab world? What might account for some of the differences?

4. New technologies have made agriculture more productive, and at the same time, they have promoted some environmental problems. Rapid urbanization and industrialization have contributed to additional problems. Discuss some of the examples presented in the article. Identify environmental problems in your city, state, or country, and discuss how similar or different they might be from those in the Arab world.

5. Decisions regarding the allocation of scarce resources are usually difficult. If you were a decision maker, what factors would you take into consideration in deciding whether to invest in the agricultural/rural sector or the industrial/urban sector? Think about political, economic, and social factors as well as environmental factors. How would you decide which are more important?

6. **Math enrichment question.** Review the figures given for percent of the labor force in agriculture. Illustrate the change in this percent, by country, in the form of a bar graph. Does the fact that the percentages are declining necessarily mean that the actual numbers of people employed in agriculture are also declining? Explain your reasoning. (Hint: consider these figures in conjunction with population growth rates.)

Nancy Lehmann-Carrsow served as a consultant in the development of the lesson plan for this issue of *Arab World Almanac*. Ms. Lehmann-Carrsow teaches geography at Lanier High School in Austin, Texas. She is also a teacher-consultant for the National Geographic Society's geography education program in coordination with the Texas Alliance for Geographic Education.

The photos included with this issue were donated to *Arab World Almanac* expecially for this purpose by the press and information bureau of the Embassy of Egypt, the Jordan Information Bureau, and the Embassy of the Yemen Arab Republic.

Teachers are encouraged to photocopy any and all components of *Arab World Almanac* for use in the classroom.

❖ Included with this issue of *Arab World Almanac* are four 5" x 7" color photographs, one representing each of the four ecological regions discussed in "The Environment and Arab Society." (Quantities are limited and may not be available when ordering back issues.) These photos will help you introduce the idea of geographical diversity within the Arab world. You might want to use them simply as a visual aid when discussing various regions. Alternatively, after students have absorbed the information presented in "The Environment and Arab Society," they can be asked to identify the region represented by each photo and to explain the specific details that helped them arrive at their decisions. On the back of each photo you will find a notation about the scene's location in addition to other relevant information.

❖ Virtually everyone agrees that culture is influenced to some extent by the environment, but pinpointing specific examples is often difficult. One frequently suggested link between the environment and Arab culture is the nature of the Arabic language itself. Arabic vocabulary is extremely rich — a result, in part, of former necessity. Hundreds of words exist for "camel" alone, and numerous others express shades of meaning for various environmental conditions. As an illustration of this relationship, we have compiled a list of one hundred Arabic words describing various water resources and the concept of thirst. Before distributing this list to students, ask them to compile a similar list of single words in English. Discussion might center around the following questions:

1. Compare the length of your list and the list of Arabic words. Which is longer? What conclusions can you draw about the importance of water among the original Arabs?
2. Think about your language or other languages you may know. Can you identify any relationship between vocabulary and the environment? What does your language convey about your culture? To what extent do you think Arabic might be unique in this regard?

❖ Maps showing population density, average annual precipitation, and major ecological regions are provided in this issue of *Arab World Almanac*. These can be used as transparency masters or photocopied and distributed to students. A comparison among the three maps will illustrate many of the ideas presented in "The Environment and Arab Society." The following questions are suggested to help students begin to think about the relationship between precipitation, ecological region, and population.

1. Compare the maps for population density and average precipitation. What generalizations can you make? How do you explain areas of relatively high population density where there is very little rainfall?
2. Compare the maps for average annual precipitation and ecological regions. Describe the relationship between the amount of rainfall indicated and the types of agriculture that would be possible in each ecological region.

❖ **Studying the Bedouin Using the Mural Method.** The mural method uses mnemonics (key words), a picture, and the ABCs of culture (listed below) to explore the culture of a group: in this case, the bedouin of Saudi Arabia. Through the observation, brainstorming, and critical analysis of a scene using the ABCs of culture, students will gain insight into the culture and the group's lifestyle in a particular environment. By recalling a mental image of the picture using mnemonics, they will be able to logically reconstruct over seventy percent of the information to which they have been exposed. This teaching method has been successfully implemented with secondary and elementary school students as well as with adults. Approximately one class period is required to complete the exercise.

The mnemonics suggested for this exercise are "bedouin of Saudi Arabia." We have chosen the bedouin over other cultural groups in the Arab world for several reasons. The relationship between culture and environment is much more direct for the bedouin than it is for more settled or urban cultural groups, and it is this relationship that we are seeking to demonstrate. In addition, by taking "a second look" at the ABCs of culture, we hope to challenge students to go beyond their superficial conception of the bedouin to discover more unexpected yet equally "typical" aspects of the culture. At the same time, we realize that depicting an image so uncharacteristic of the Arab world risks reinforcing prevalent stereotypes. It is therefore imperative for teachers to emphasize that the mnemonic "bedouin of Saudi Arabia" should recall a very specific image, and that this image should not be extended to represent other segments of Saudi Arabian or Arab society.

(continued on page 8)

The Environment and Arab Society

Throughout the world, climate, terrain, natural resources, and plant and animal life have all influenced where and how people live. The relationship between human society and the environment—how people use, view, and change the environment—is known as "human ecology." In the semi-arid and arid expanses that stretch across much of the Arab world, one aspect of the environment has been particularly important in influencing where people settled—water. Water makes agriculture, the predominant occupation of people in the Arab world throughout most of history, possible. The world's first great civilizations, which arose in Mesopotamia and Egypt over five thousand years ago, owed their prosperity to the development of cultivated agriculture and irrigation. From that time onward, the nature of human settlement in the Arab world was linked to possibilities for agricultural activity.[1]

Today, significant segments of the labor force in various Arab countries continue to be employed in agriculture,[2] although the predominance of this sector in Arab economies has been surpassed by the region's rapid industrialization and urbanization. Technological advances and innovations made possible in part by oil revenues, along with the pressures of a rapidly increasing population, are transforming the way the Arab people interact with their environment. Before examining some consequences of this changing relationship, however, it is instructive to review the general patterns of population distribution and agricultural activity in the Arab world.

The scarce water resources of the Arab world come mostly from rain, rivers, and an occasional well or spring nourished by underground aquifers. Before the introduction of modern technology, much of the region's underground water resources were either unknown or unreachable, and most agricultural settlement relied chiefly on rain and river waters. The nature of agricultural activity and population density in the Arab world vary in accordance with the availability and extent of water resources, and can be divided into four major ecological zones: the semi-arid and arid steppes and desert, the rainy subtropical region, the Mediterranean zone, and the riverine region.

Semi-Arid and Arid Steppes and Desert

With the exception of Lebanon, all Arab countries contain a considerable amount of arid steppes and/or desert, and some countries consist of little else. Relatively level with a few scattered mountains, this ecological zone stretches across North Africa and Egypt, covers large parts of Syria, Jordan, and Iraq, and constitutes most of the Arabian Peninsula. Annual rainfall varies from less than five inches in the desert to up to ten inches in the steppe regions. Springs fed by groundwater deposits create oases which dot the desert landscape, but many of the most arid regions are uninhabitable. Elsewhere, human settlement depends mostly upon the seasonal, labor-intensive exploitation of marginal lands.

Generally, an annual rainfall of at least ten inches is considered the minimum requirement for dryland cultivation of grains such as wheat. In the deserts and steppes of the Arab world, the production of cereal grains is possible only on a very small scale. The land is more appropriate for animal husbandry, and pastoralism is the predominant agricultural activity here. Historically, most pastoralist communities in this region have been *transhumant* or *semitranshumant*. These people are not really nomadic, but are based in permanent or seasonal settlements. In the spring and summer, they take their herds into the higher elevations, bringing them back to the warmer lowland pastures in fall and winter. Most pastoralists raise sheep and goats, although some in the southern Arabian Peninsula tend cattle as well. While the colorful image of the camel herders—or bedouin—of the Arabian Peninsula has become popularized in the U.S., they are in fact relatively small in number and are representative neither of Arab pastoralists nor Arab society in general.[3]

Subtropical Region

In striking contrast to the arid steppe and desert regions of the Arab world, southern Sudan and the Yemeni highlands have an almost tropical climate. Like nearby countries of the same latitude, southern Sudan's equatorial climate brings upwards of forty inches of rain annually in some places. Water-logged clay and flat terrain combine to form extensive stretches of swampland in the country's south-central region, although for at least six months of the year, the climate is bone-dry. Settlements in this area are small and widely scattered; many are semitranshumant, relying on subsistence agriculture and seasonal migration to graze livestock.

In contrast, the rainy mountain region of the Yemen Arab Republic, or North Yemen, is the most fertile region of the Arabian Peninsula. Over

1. Ancient cities such as Mecca and Medina in the Arabian Peninsula were exceptions to this generalization. Strategically situated between Africa, Asia, and Europe, the Arab world has always been a crossroads for commerce. Cities developed at key points along trade routes, usually at oases where caravans stopped for water.

2. The following table shows the percentage of the population employed in agriculture in fourteen Arab countries (and some other countries for comparison), for the years 1965 and 1980. (Source: *World Development Report*, World Bank, 1987)

Percentage of Population in Agriculture

	1965	1980
Egypt	55%	46%
Iraq	50%	30%
Jordan	37%	10%
Kuwait	2%	2%
Libya	41%	18%
Morocco	61%	46%
Oman	62%	50%
Saudi Arabia	68%	48%
Syria	52%	32%
Sudan	82%	71%
Tunisia	49%	35%
UAE	21%	5%
Yemen, North	79%	69%
Yemen, South	54%	41%
Australia	10%	7%
Canada	10%	5%
France	18%	9%
Japan	26%	11%
USA	5%	4%

3. The word *bedouin* comes from the French version of the Arabic word *badawi*, which means desert-dweller. Although it is often used as a synonym for any pastoral people, it more accurately refers to the camel herders of the Arabian Peninsula. There, the term is used mainly by

townspeople; the bedouin refer to themselves simply as "Arab." Throughout the Arab world, the numbers of pastoralists are declining, and today they constitute only one to two percent of the total Arab population.

4. The dam at Marib burst around A.D. 570.

5. The Egyptian Nile receives its flow from the White Nile, the Blue Nile, and the Atbara streams. The White Nile has its headwaters in Lake Victoria in Uganda and Lake Albert in Tanzania, while the Blue Nile rises at Lake Tana in Ethiopia and joins the White Nile near Khartoum, Sudan. The Atbara flows into the Nile just south of Khartoum, carrying floodwaters from late summer rains in Ethiopia.

6. Today, Arabs number just over 200 million.

two miles high in places, Yemen's mountain ranges trap moisture-filled summer clouds which shed up to thirty inches of rain annually. An elaborate system of stone terraces enables the steep mountainsides to be cultivated, and a series of canals and pipelines helps direct runoff into cropland at lower elevations. While the rugged terrain precludes large settlements, the sheer number of small communities which dot the hillsides makes this one of the more densely populated areas in the Arab world.

Nearly three thousand years ago, the agricultural richness of this region brought prosperity to the Kingdom of Saba (or, "Sheba"). Here, one of the greatest engineering feats of the time was constructed—a dam nearly two thousand feet across—which diverted and retained the the summer rains for later distribution to cultivated areas.[4]

Mediterranean Region

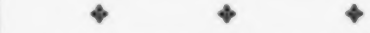
Unlike the more tropical climates of southern Sudan and the Yemeni highlands, which receive their rainfall in the summer, the Mediterranean region is characterized by dry, sunny summers and winter rains of ten to twenty inches in the interior. Some coastal areas receive up to thirty inches of precipitation annually. Many consider this region's climate the most ideal for human comfort, and tourism is more popular here than anywhere else in the Arab world. The Mediterranean zone encompasses the coastal and mountain regions of North Africa and the eastern Mediterranean, as well as the northernmost reaches of Syria and Iraq. The terrain varies considerably and includes mountains, valleys, and small plains.

Traditional farming technology and the unreliability of precipitation has discouraged the cultivation of large tracts of open land, particularly in the interior regions. Most farming communities are small, located in plains and valleys where they can utilize two major resources from the neighboring mountains. Vegetation on the mountain slopes offers seasonal grazing for small herds of livestock, and spring runoffs from melting snows at higher elevations enable seasonal irrigation. Most farming is dryland or rainfed and includes wheat and barley as well as fruit trees, olive trees, and vines. As much as thirty-five to forty percent of the Arab people live in this region, although it constitutes only five to six percent of the Arab world's total land area.

Riverine Region

The most densely populated rural areas of the Arab world lie along the Nile River in Egypt and the Tigris and Euphrates rivers in Syria and Iraq. Although all three rivers flow through semi-arid or arid regions, annual flooding has deposited rich alluvial soil along the river banks, making these the region's most productive agricultural lands. Nile flooding depends upon the summer rainy season at the river's headwaters in Ethiopia,[5] while flooding of the Tigris and Euphrates system results from melting snows in the highlands of Turkey, Iran, and northeastern Iraq.

The development of both the Sumerian and Egyptian civilizations revolved around attempts to harness these mighty rivers for irrigation. With such irrigation came food surpluses which, by supporting segments of the population not directly involved in agricultural production, facilitated the rise of complex societies. In Egypt, inventions such as geometry and the development of the calendar were directly related to efforts to predict and control the Nile. Later elevated to supernatural levels, the office of the pharaoh is thought to have been created for the same purpose; with assistance from priests, pharaohs were initially expected to control the annual rising of the Nile through religious observance.



While many time-tested agricultural techniques and practices have changed little over the centuries, new technologies are beginning to transform the way people interact with their environment. Pastoralists can now range over wider grazing areas by transporting their herds in pickup trucks. New seed varieties and fertilizers have contributed to greater yields and have enabled some marginal lands to be brought under cultivation. Pumps and pipelines have made it possible to cultivate crops like cotton and rice in remote desert areas. In the gulf states and Libya, oil revenues support more expensive hydroponic cultivation of vegetables. Improvements in transportation and communication and access to credit have helped villagers become integrated into national and international economies.

A major impetus for innovation in agriculture has been the need to feed a population that has increased by almost three hundred percent in the past thirty years.[6] Well over half the population is less than twenty years old, ensuring equally rapid population growth rates in the years to come. In response, demands on existing cropland have increased tremendously. This is evident among commercial agricultural ventures as well as subsistence farms; a private plot of land that only thirty years ago supported an extended family of

twenty-five people must now support perhaps twice as many.

The intensification of land use in the Arab world has brought many successes, but it is also contributing to a number of serious environmental problems. In Libya, for example, reforestation projects and large-scale irrigation schemes have already severely depleted groundwater resources in areas around Tripoli. As the water pressure declines, seawater has seeped into the water supply, thereby contaminating it and threatening its future agricultural use. In response, the government has embarked on the costly "Great Man-Made River Project," which, if completed, will utilize 2,424 miles of pipeline to pump 1.5 billion gallons of water daily from desert oases to the coastal region. The long-term effects of this project on the oases is likely to be devastating.

Worldwide, irrigation has always brought the risk of soil salinization. Adequate supplies of water encourage farmers to over-irrigate, thereby raising underground water tables. When these water tables reach a certain level, salts are brought to the surface, decreasing the land's agricultural productivity. If salinity becomes severe enough, land can be completely lost to cultivation. In the irrigated basins of the Nile, Tigris, and Euphrates rivers, this is a very real threat. Agricultural land in Iraq's river valleys is fairly flat, making it difficult to drain fields after the annual spring floods; rather than washing away accumulated salts, the floods deposit more each year. Agricultural modernization has only exacerbated this problem; pumping has increased, and the expansion of irrigation has intensified drainage problems. A master plan for a large-scale drainage project was developed in the 1970s, but it is unlikely to be implemented for at least another decade. In the meantime, soil salinity has caused approximately twenty to thirty percent of Iraq's irrigated lands to be abandoned.

The building of the Aswan High Dam in Egypt has contributed to similar problems along the Nile River. Completed in 1971, the dam enabled the perennial cultivation of lands formerly irrigated only seasonally. The dam also generates nearly half of Egypt's electrical power. Despite these many successes, however, a number of environmental problems have now developed. In controlling the annual flooding—and thereby preventing the damage that might occur from unusually light or heavy flows—the dam also traps the silt that used to replenish nutrients in the soil during annual floods. Today, farmers must use expensive fertilizers instead. Over-irrigation in many places has raised the underground water table and rendered the soil increasingly saline; expensive measures must be taken to save such lands from further deterioration. The abrupt decline in silt deposited by the Nile into the Mediterranean Sea has altered the ocean's food chain. In the absence of this major source of organic matter, Egypt's sardine industry—which used to harvest eighteen thousand tons of fish annually—has disappeared. On the public health front, the rat and scorpion populations that were once controlled by annual floods are now proliferating. Schistosomiasis, potentially fatal to the humans it infects, is also spreading. This disease is caused by a tiny parasite which lives within water snails that are now thriving in the stable water conditions provided by the dam.

In North Yemen, where most of the population has historically engaged in agriculture, changes in the national economy are affecting the environment. Oil was discovered in Yemen only recently, but in the early 1970s, employment opportunities that accompanied the oil boom in the gulf countries attracted many Yemeni laborers. Agriculture in Yemen is labor intensive, and the outflow of a significant portion of the agricultural labor force resulted in insufficient maintenance of fields, irrigation networks, and stone terraces. The higher incomes earned abroad enabled some investment in better seed, fertilizer, and insecticide as well as in tractors, wells, and pumps—all of which helped offset rural labor shortages. In some cases, however, this investment has been counterproductive. Tractors too large for small mountain plots destroyed terrace walls, and subsequent erosion has permanently damaged some fields. The digging of many new wells has started to deplete the underground water table, and the salinity of the remaining water has increased. Much of this environmental damage is irreversible.

Interaction between people and the environment is undergoing a transformation in urban as well as rural areas. Urban centers developed in what is now the Arab world thousands of years ago, mostly along the coast or in river valleys. Until this century, only a small percentage of the population lived in these cities, but they have always been important centers of commerce, politics, and culture. Today, in all the ecological regions outlined earlier, Arab cities are growing at a tremendous rate, with the migration of many people from the countryside augmenting already-high rates of natural population increase.[7] Some estimates suggest that by the end of this century, over seventy percent of all Arabs will live in urban areas.

7. The following table shows the rapid increase in the percentage of Arabs living in urban areas. (Source: *World Development Report*, World Bank, 1989)

Urban Percentage of Total Population*

	1965	1987
Algeria	38%	44%
Egypt	41%	48%
Iraq	51%	72%
Jordan	46%	66%
Kuwait	78%	95%
Libya	26%	67%
Morocco	32%	47%
Oman	4%	10%
Saudi Arabia	39%	75%
Sudan	13%	21%
Syria	40%	51%
Tunisia	40%	54%
UAE	41%	78%
Yemen, North	5%	23%
Yemen, South	30%	42%

*Statistical methods vary, and the term "urban" can refer to settlements with a minimum number of inhabitants ranging from 2,000 to 10,000.

The infrastructure of many Arab cities is unable to accommodate the rapid pace of such urbanization, giving rise to a host of social, economic, and political issues. In addition, numerous environmental problems are developing, similar to those which plague large cities the world over. Air quality has deteriorated as a result of traffic congestion and industrial development, and city sewage systems designed decades ago for much smaller populations are unable to keep up with the waste generated by millions of additional inhabitants. Industrial waste is further contaminating water supplies, and in many urban areas, the industrial and domestic demand for fresh water is beginning to conflict with agricultural water needs.

All over the world, increasing populations are placing greater demands upon the earth's limited resources, and many societies are facing environmental problems similar to those of the Arab world. Often, such problems cross national boundaries. For example, deforestation in Ethiopia increases the amount of silt which is deposited in water reservoirs along the Nile in Egypt. Italian industrial wastes pollute the entire Mediterranean and damage environments across the North African and Levantine coasts. Global warming and increased ultraviolet radiation caused by the deteriorating ozone layer are affecting the entire world, and while Arabs have contributed little to the problem in comparison with more industrialized countries, the effects could be devastating in this already-arid region.

Many of the environmental effects stemming from human activity are not new, but they are assuming larger and more serious dimensions as a result of growing populations and new technologies. Paradoxically, technology can also halt or reverse some of these problems, but not without sufficient financial resources and social and political willpower. Ultimately, among societies and governments throughout the world, the ongoing relationship between people and the environment will require difficult choices if all are to benefit.

(Lesson Plan, continued)

The step-by-step guidelines provided for implementing the mural method refer to the "mural," or drawing, included in this issue of *Arab World Almanac*. Of course, other drawings or photographs can be substituted. The exercise will be most effective if an overhead or slide projector is used. You will also need a map on which to indicate the location of the cultural group under study.

Before beginning the exercise, have students review the following ABCs of culture. Indicate that many items would fit into more than one category.

A. Appearance: clothing (materials, colors, styles), jewelry, hair styles, physical features, make-up (including tatoos), etc.

B. Belief System: religion, superstitions, etc.

C. Communication: language, tone of voice, signs or gestures, body language, greetings, etc.

D. Dates: history, ancestry, heritage, holidays, calendars, etc.

E. Entertainment: art, music, crafts, dance, sports, songs, storytelling, hobbies, etc.

F. Food: ingredients, spices used, preparation, manner of eating, social customs surrounding food, etc.

G. Government: laws of the culture or country, values, titles, social roles, etc.

H. Houses: style of architecture, building materials, shape and size, color, arrangement of furniture, social roles regarding the home, special rooms, etc.

I. Information: formal and informal education systems, media, etc.

J. Jobs: technology used, economic structure, ways of making a living, currency, etc.

K. Kind of Environment: location, climate, physical features, vegetation, etc.

L. Leftovers: information that doesn't fit within the categories outlined above (such as population, diseases, etc.)

(This exercise was developed by Nancy Lehmann-Carrsow and originated in a workshop idea presented by Gary McKenzie, a board member of the Austin Independent School District.)

Environment and Language

Arabic is renowned for its expressive and poetic qualities. In part, this characteristic was perhaps born of necessity in the original homeland of the Arabs, the Arabian Peninsula, where survival depended upon accurate information regarding environmental conditions. Hundreds of words for such things as wind, rain, soil, desert, vegetation, dust, and the condition of crops enabled the Arabs to convey very precise information about their surroundings. Below is just a sampling—by no means exhaustive—of words for various water resources and related concepts. (The words are listed in alphabetical order according to their Arabic roots.)

آجن (*ājin*) brackish water

أوام (*uwām*) thirst

بئر (*bi'r*) well, spring

بحر (*baḥr*) sea, large river

بحرة (*baḥra*) pond, pool

برکة (*birka*) pond, small lake, puddle, pool

بغشة (*bāǧša*) light rain shower

بلال (*balāl*) moisture, humidity

تبلل (*taballul*) dampness, humidity

تلعة (*tal'a*) torrential stream

تيار (*tayyār*) flood, current

ثر (*ṯarr*) abounding in water

ثلج (*ṯalj*) snow

مجرف (*majraf*) torrent

مجرى (*majran*) watercourse, stream, gully; torrent or flood

جعفر (*ja'far*) little river, creek

تحاريق (*taḥārīq*) season of the Nile's lowest water level

حمام (*ḥammām*) watering place

محيط (*muḥīṭ*) ocean

خصة (*ḵašša*) jet of water

دميرة (*damīra*) flood season of the Nile

رذاذ (*raḏāḏ*) drizzle

رشة (*rašša*) light drizzle

رطوبة (*ruṭūba*) moisture, dampness, humidity

رافد (*rāfid*) tributary, stream

رهمة (*rihma*) drizzle; lasting fine rain

رنق (*ranq*) turbid, cloudy (water)

ري (*riyy*) watering, irrigation

رواء (*rawā'*) fresh (water)

زخة (*zaḵḵa*) downpour; heavy shower

زلال (*zulāl*) cold water

سبخة (*sabaḵa*) salt marsh, swamp

سخانات (*saḵḵānāt*) hot springs

سديم (*sadīm*) mist, haze

سري (*sariy*) little creek, brook

سقط (*saqṭ*) dew

سقيط (*saqīṭ*) hail

سقي (*saqy*) watering, irrigation

سواق (*sawāqin*) rivulet, irrigation ditch

سلسل (*salsal*) cool, fresh water

سهاف (*suhāf*) violent thirst

سيل (*sail*) flood, torrent

سيلة (*saila*) stream

شؤبوب (*šu'būb*) downpour, shower

شبورة (*šabbūra*) fog, mist

شتاء (*šitā'*) winter, rains, rainy season

مشرب (*mašrab*) water hole

شريعة (*šarī'a*) water hole, drinking place

شلال (*šallāl*) waterfall, rapids

شيمية (*šīmīya*) whirlpool, eddy

صيب (*ṣayyib*) rain cloud

طغوان (*ṭuǧwān*) flood, inundation, deluge

طل (*ṭall*) dew; fine rain, drizzle

طم (*ṭimm*) sea

طوفان (*ṭūfān*) flood, inundation, deluge

ظمء (*ẓim'*) thirst

يعبوب (*ya'būb*) torrential river

عطش (*'ataš*) thirst

عيالم (*'ayālim*) well with abundant water; sea

عماء (*'amā'*) heavy clouds

عين (*'ain*) spring, source

غسل (*ǧisl*) wash water

غسالة (*ǧusāla*) dirty wash water

غطيطة (*ǧuṭaiṭa*) fog, mist

غل (*ǧull*) burning thirst

غمار (*ǧimār*) deluge, flood

غيث (*ǧaiṯ*) abundant rain

غيام (*ǧiyām*) clouds, mist, fog

فرات (*furāt*) sweet water

فوارة (*fawwāra*) spring, fountain

فيض (*faiḍ*) flood, deluge

قطار (*qiṭār*) drops, driblets, rain

قلبان (*qulbān*) well

لهاب (*lihāb*) parched with thirst

لهثان (*lahṯan*) thirsty

متح (*mataḥa*) to draw from a well

مزن (*muzn*) rain clouds

مطر (*maṭar*) rain

مطرة (*maṭra*) downpour

مائي (*mā'ī*) water

منبع (*manba'*) spring, source

مندى (*munaddan*) wet, damp, dewy

نضح (*naḍaḥa*) to wet, moisten, sprinkle, spray, splash

أنقع (*anqu'*) stagnant water

مستنقع (*mustanqa'*) swamp, bog, marsh

نمر (*namir*) clean, pure, healthy (especially water)

نهر (*nahr*) river

نهير (*nuhair*) creek, brook

منهل (*manhal*) watering place, spring, pool

هتن (*hatun*) heavy with rain

هدارة (*haddāra*) waterfall

هذلول (*huḏlūl*) little river, small stream

هطول (*huṭūl*) downpour, heavy rain

هور (*haur*) lake

هيوف (*hayūf*) burned up with thirst

وبل (*wabl*) downpour

وبيل (*wabīl*) heavy downpour

ورد (*wird*) watering place

موسمي (*mausimi*) monsoon

وطفاء (*waṭfā'*) rain-heavy and low-hanging cloud

(Definitions and transliterations are from The Hans-Wehr Dictionary of Modern Written Arabic, *3rd edition, J.M. Cowan, ed. Ithaca, New York: Spoken Language Services, Inc., 1976.)*

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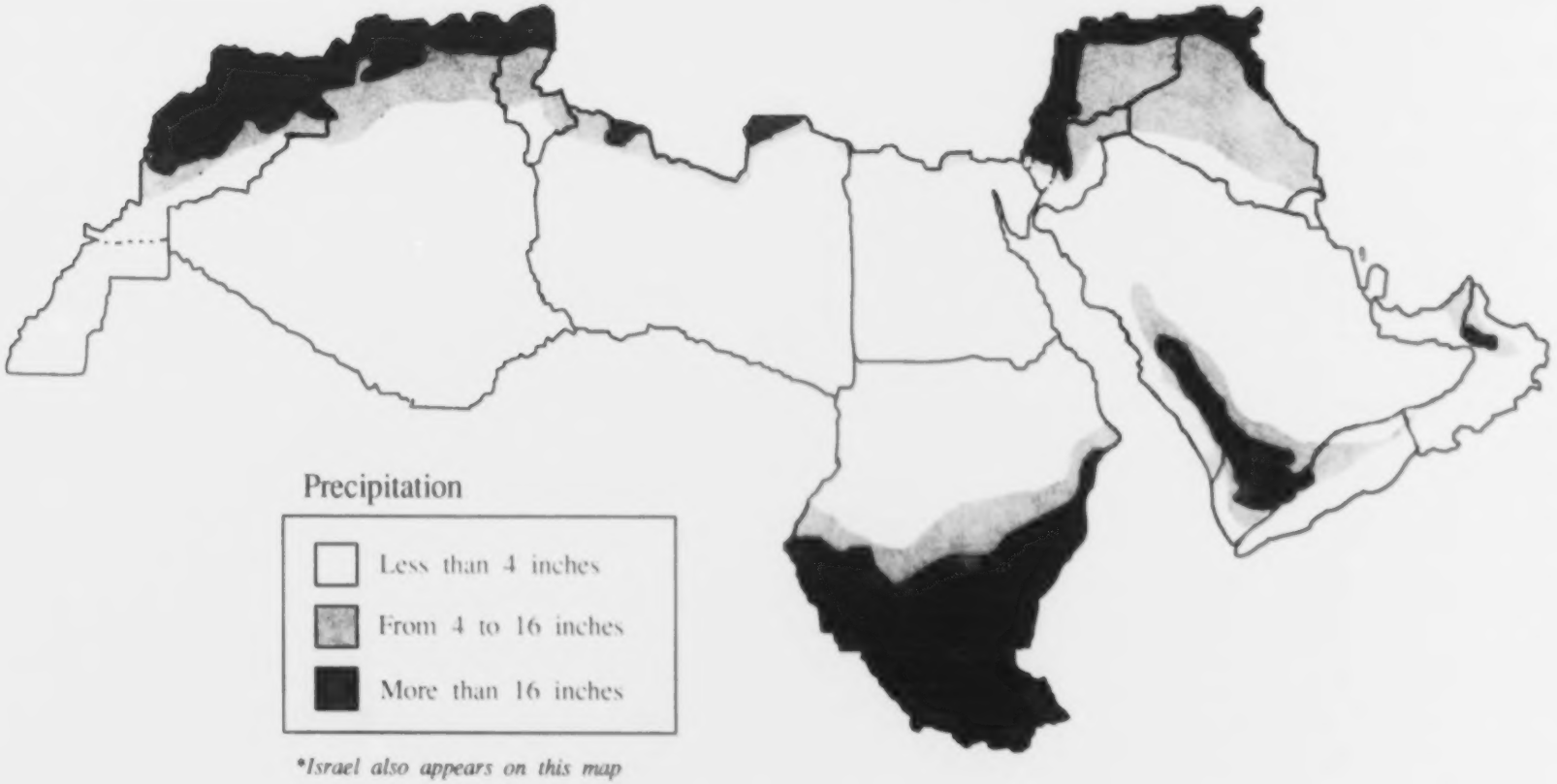
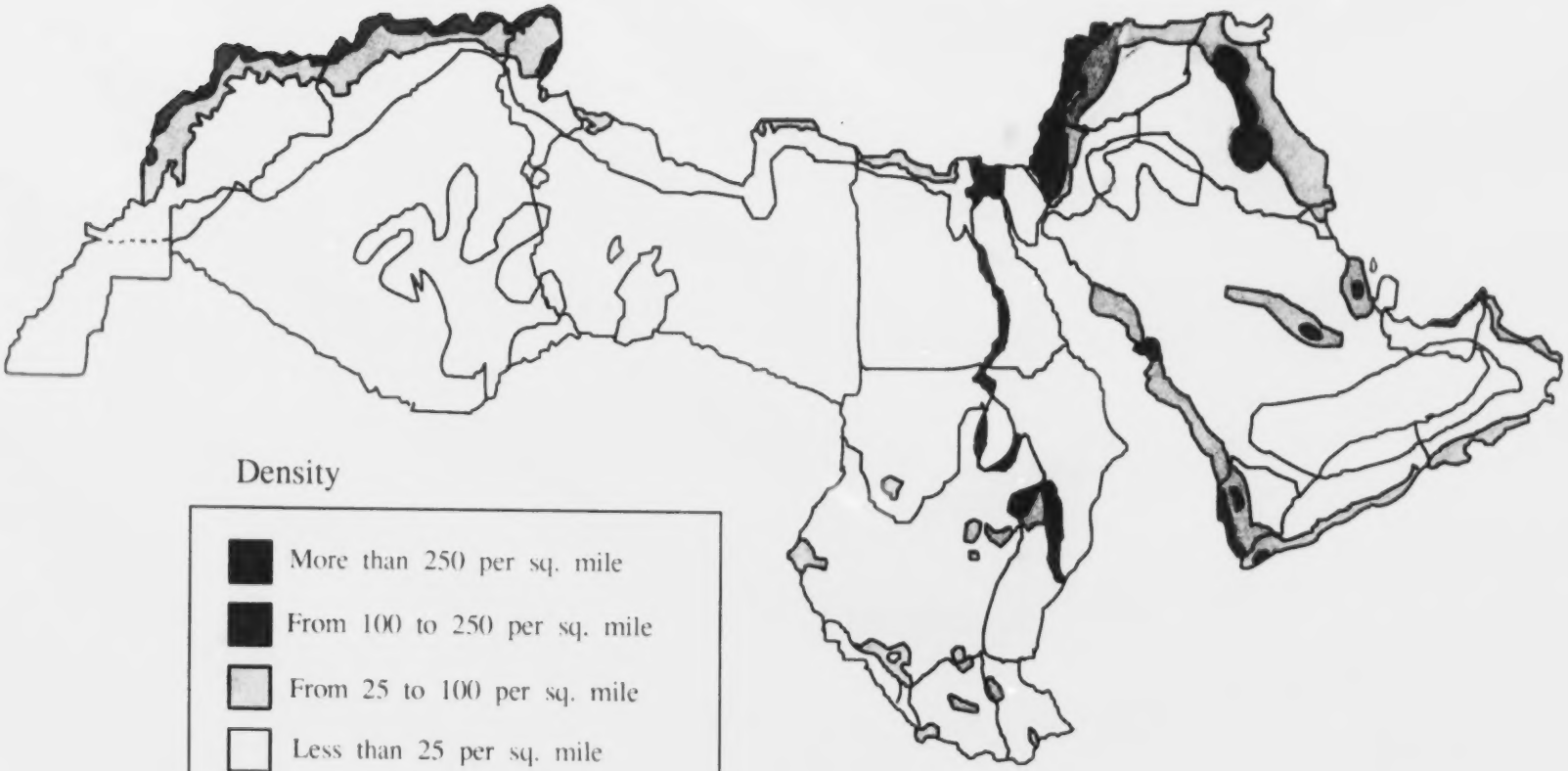
Average Annual Precipitation in the Arab World*



**Israel also appears on this map*

Population Density in the Arab World*


Density
More than 250 per sq. mile
From 100 to 250 per sq. mile
From 25 to 100 per sq. mile
Less than 25 per sq. mile
Virtually uninhabited

*Israel also appears on this map

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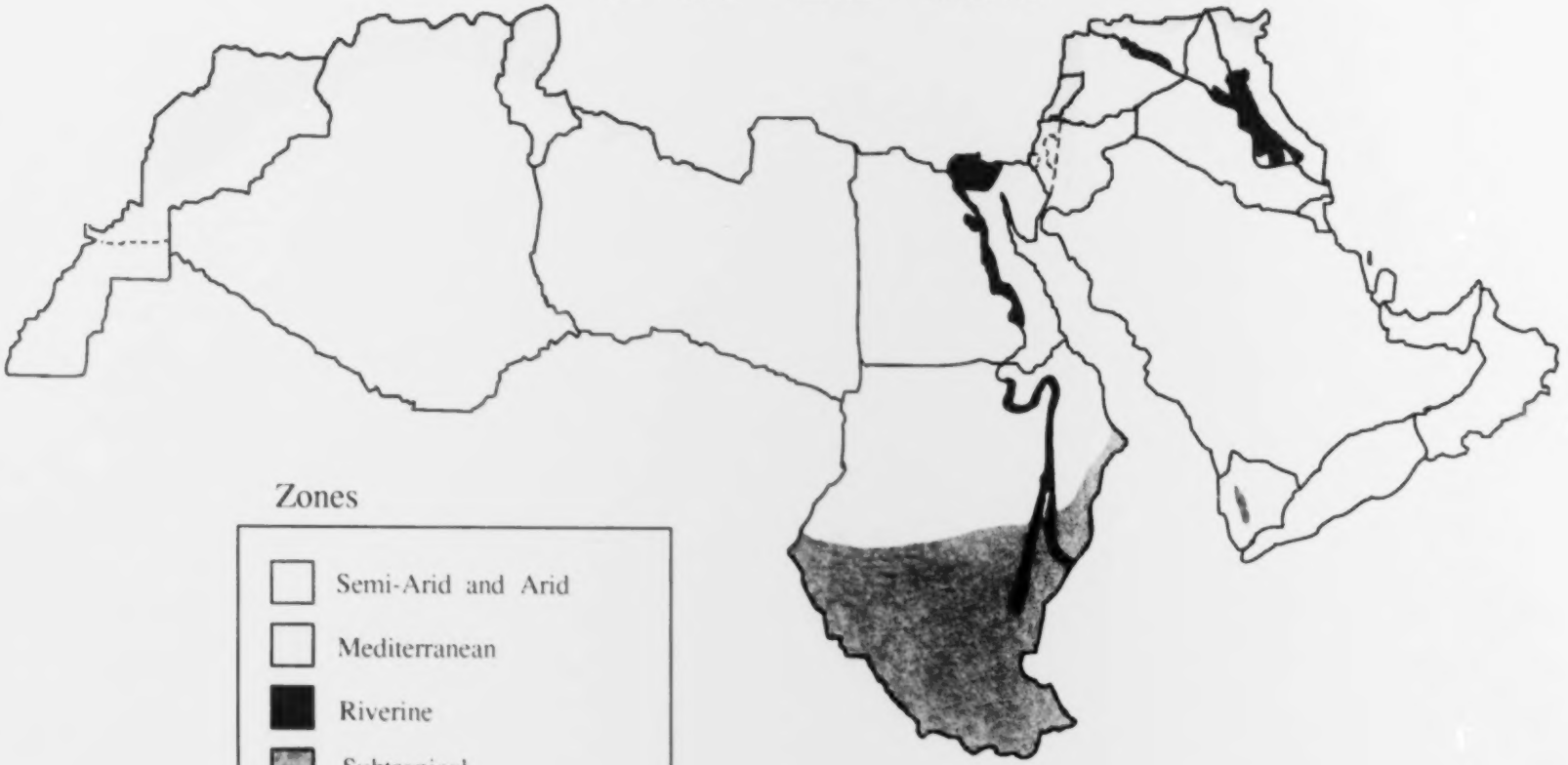
Ecological Regions of the Arab World*



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Studying the Bedouin of Saudi Arabia Using the Mural Method

I. Inform students that at the end of the lesson, they will be asked to recall as much as they can about bedouin culture; let them know that it will be easier if they concentrate on the picture rather than take notes.

II. Indicate Saudia Arabia on a map, and explain that the bedouin live in the desert. Place the mural on an overhead projector. Emphasize that there are very few nomadic people in the Arab world today (only one to two percent of the total population), and that the culture of Saudi Arabia's bedouin is not necessarily illustrative of other nomadic or seminomadic peoples in the Arab world, and it certainly does not characterize the region's settled majority.

III. Refer to "The ABCs of Culture for the Bedouin—A First Glance" as you analyze the mural. Pointing to the background, discuss the *kind of environment* shown. Ask questions about the *house* (tent), including the function served by its design and the materials used in its construction.

IV. Remove the picture from the screen, and ask students to relate as much information as they can about the environment and houses.

V. Replace the picture on the screen. Ask about the activities of the men and women in the picture, and what this might convey about social roles (*government*) and *entertainment*. Discuss dress and other aspects of *appearance*, and ask students to relate their observations to what they know about the environment.

VI. Proceed in this manner until you have discussed as many as possible of the twelve ABCs of culture. (Not all twelve are visually depicted in the mural, but you may wish to discuss them anyway.) Remove the picture. Repeat the key words "bedouin of Saudi Arabia," and ask students to relate as much information as they can about bedouin culture. By using the ABCs of culture as a guide and mentally reconstructing the mural, students should be able to recall a significant amount of information about the bedouin when they hear the key words.

VII. Very important. Replace the mural on the screen. Proceed through "The ABCs of Culture for the Bedouin—A Second Look." This part of the exercise is designed to give students a more comprehensive view of bedouin culture, to expose them to the complexities of contemporary bedouin life, and to challenge some of their preconceptions and stereotypes. Through this exercise, students learn that they cannot always draw accurate conclusions about people or cultures based on a single image—or even a limited number of images.

ABCs of Culture for the Bedouin—A First Glance

A. Appearance: For protection against the sun and wind, bedouin men and women wear long garments. Folds and layering help catch cool breezes and conserve body moisture. Lifestyle also dictates loose garments, enabling people to kneel, squat, or sit on the ground comfortably. Headcovers, worn by men as well as women from the age of puberty on, are large enough to wrap around the face for protection against the dust and sand and to shade the eyes. Men carry knives and keep a rifle nearby for hunting. Women wear veils in public, but rarely at home among family members; women also wear a mascara-like substance—called *kohl*—under their eyes. Wool is the only indigenous fiber, but silk and cotton fabric is available through trade. Women's clothing is embellished with silk patches, colorful embroidery, and other decoration such as brass, silver, shells, and mother of pearl. Jewelry is popular among bedouin women. It usually constitutes a significant portion of the bridal dowry and becomes a woman's personal wealth and a symbol of her marital status. Traditionally, most bedouin jewelry has been handcrafted from silver.

B. Belief System: The bedouin are adherents of Islam, the predominant religion in the Arab world. Faithful Muslims pray five times each day. These prayers may be performed anywhere, but congregational prayer in a mosque is encouraged. A mosque need not be a permanent building; the only necessary component is something to indicate the *qiblah*, or direction of the holy city of Mecca, which Muslims always face in prayer. In the desert, the bedouin construct places for worship using mats and stones.

C. Communication: All bedouin speak some form of Arabic, and each tribe speaks a common dialect. Individuals of the same gender usually kiss each other in greeting; sometimes, bedouin men equal in age and status rub noses instead.

D. Dates: Ancestry is very important, and members of each tribe share a sense of common identity. In the summer and fall dry seasons, tents are widely dispersed, but when winter and spring rains permit more concentrated grazing, camp groups congregate. Visiting, feasting, and marriages occur most often during this period. Seasons are not determined by the calendar, but rather by climate and rainfall. In some particularly dry years, spring—defined by the appearance of new vegetation—may be only a few weeks long or may not happen at all.

E. Entertainment: Some believe that Arabic music and classical poetry originated among the bedouin. The bedouin tradition itself is one of solo folksinging, whereby the vocalist accompanies himself by playing a *rababa*—a light-weight, easily transportable single-stringed instrument believed to be the ancestor of the violin. Other forms of entertainment include storytelling and dance. Weaving, leather work, and jewelry are all traditional crafts.

F. Food: Food preparation is the domain of women, with the exception of coffee making and camel milking, both of which are undertaken by men. Coffee making is a daily ritual. The youngest male in the group roasts and grinds the coffee

beans, and just before the coffee is ready, he bangs his ladel against the coffee pot to produce several clear ringing sounds which invite all within hearing distance to come for coffee and conversation. Bedouin barter or sell milk, butter, and cheese, acquiring in return wheat, rice, and other foodstuffs. Men and women eat the main meal of the day together, unless guests are present (when women eat separately). Often, a host will honor a guest by slaughtering a sheep or goat for dinner. Lacking refrigeration, bedouin usually eat any meat they have prepared at a single sitting.

G. Government: Each tribe is composed of a number of clans headed by *amirs*. Each clan can include several lineages, which in turn are divided into camping clusters. The tents that constitute each camping cluster are all separate households (*bayts*)—usually an extended family including an older man and woman, their sons and the sons' wives, and children. Leaders govern by consensus and often serve as mediators in conflicts. Tribes that can claim direct descent from the ancient Arabian tribes hold the greatest prestige. Honor is highly valued and obtained through either personal accomplishment or tribal membership. Elders are treated with great respect.

H. Houses: Constructed of poles and woven panels, bedouin tents can be quickly dismantled and erected for frequent or sudden moves. The panels are woven from goat hair, which is the strongest readily available fiber. Black—the goats' natural color—is predominant, and designs usually consist of stripes and other geometric patterns. The interior of the tent is divided into separate sections for men and women. Erecting, dismantling, and managing the tent is the domain of women; in fact, the tent is considered the property of the eldest woman living in it. In cases of dispute or divorce, the tent remains in the woman's possession.

I. Information: In the past, bedouin received little—if any—formal education. Much of what they needed to know to survive in the harsh desert climate was learned through experience. Traveling teachers sometimes passed through, mostly to provide instruction in reciting chapters from the Qur'an.

J. Jobs: Traditionally, bedouin have earned their livelihoods mostly by pasturing herds. Each tribe had its own grazing land, which it jealously guarded. In exchange for the dairy products, meat, and hides they produced, the bedouin obtained other foodstuffs, coffee, textiles, and weapons. Buying, selling, and trading was done in villages and cities, or through traveling merchants. Camels served as the major form of transportation, and most tents had pack camels and riding camels as well as milk camels. If a *bayt* did not own enough camels to support itself, the male members of the family contracted themselves out to those with large herds. Utensils and containers are still usually of metal rather than less durable pottery or basketry.

K. Kind of Environment: The desert climate is hot and dry. Rainfall is minimal (less than five inches annually). The daytime temperature can approach 130 degrees Fahrenheit during the summer and drop to 40 degrees at night. While winter temperatures rarely drop below freezing, low humidity and winds make it bitterly cold in central Arabia.

L. Leftovers: In 1980-81, the bedouin constituted between ten and twenty-five percent of all Saudi Arabians. Measles is a major cause of infant mortality, while whooping cough and tuberculosis are the most serious adult diseases. Cancer is rare.

ABCs of Culture for the Bedouin—A Second Look

A. Appearance: Although the bedouin's appearance has not changed significantly over the centuries, sources for attire are now more diverse. Handmade women's dresses are increasingly uncommon; instead, most bedouin women purchase garments manufactured elsewhere in the Arab world. In addition to cotton, wool, and silk, synthetic fabrics are now worn. Jewelry, like clothing, is more frequently purchased than handmade. Most men's clothing is also bought, although gloves and socks for winter nights are still handmade. Many bedouin men work at least part-time on construction sites or oil rigs, wearing clothing more appropriate for these activities. Many also serve at least a few weeks per year in the Saudi Reserve National Guard, where they adopt standard military dress.

B. Belief System: Saudi Arabians follow a fairly strict, puritan interpretation of Islam which discourages innovations in religious practice.

C. Communication: When guests are present, men and women remain in separate sections of the tent. Male visitors greet the women of the *bayt* either verbally across the tent divider, by shaking hands, or by kissing them on the cheek if they are closely related. The rules of decorum are relaxed when the family is alone. Older women may join the men for conversation during idle times of day, and after dinner, men and women often talk and joke together until late at night.

D. Dates: The bedouin observe Islamic holidays, which are determined by a lunar calendar. (The Islamic calendar began in A.D. 622, the year of the *hegira*, or the Prophet Muhammad's flight from Mecca to Medina. July 24, 1990 marks the first day of the Islamic year A.H. 1411.) In principle, bedouin also observe Saudi Arabian national holidays. Conditions imposed by the bedouin's environment and lifestyle may prevent them from actually celebrating many holidays.

E. Entertainment: On a daily basis, people enjoy listening to the radio and interacting with family members. Wrestling, foot racing, and joking are all popular activities among young men in particular. The improving financial situation of some bedouin has enabled them to engage in more expensive sports such as camel and horse racing as well as falconry.

F. Food: In the past, food carried by the bedouin had to withstand the desert heat and usually consisted of grain (primarily wheat), dates, and milk produced by the herd on a daily basis. Today, more numerous desert outposts and the introduction of trucks, portable generators, and coolers have enabled the bedouin to diversify their diet with fruits and other perishables.

G. Government: Beginning in the mid-eighteenth century, military measures helped to unite the bedouin tribes under the leadership of the Saud family. Loyalty to the government has

been cemented through a series of marriages between members of the House of Saud and various tribes. The government also administers a liberal loan policy for the bedouin; loans are interest-free and repayment is not usually expected. Government attempts at creating "towns" to encourage more rapid settlement of the bedouin have not been particularly successful.

H. Houses: Today, tents can be purchased ready-made, although they are expensive. Men often purchase machine-woven tent strips one at a time as finances permit, or when repairs are needed. Women still manage household affairs and remain the tent owners. The tapestries which form the tent walls may incorporate contemporary images such as airplanes as well as more traditional geometric designs. Some bedouin maintain permanent houses in addition to their tents.

I. Information: The availability of aerial surveys, radar maps, and satellites makes weather prediction more accurate today than in the past. Bedouin carry radios to monitor weather reports; a tribesman may rush to investigate an area by truck and return in a relatively short time with confirmation of rain, vegetation, or wells. For those who have water trucks, errors in calculation are no longer as dangerous as they once were. Like all Arab governments, the Saudi government is implementing intensive efforts to increase the country's literacy rate. Although illiteracy among the bedouin is still high, more and more bedouin children are attending school.

J. Jobs: To augment their incomes, many bedouin men hold jobs in villages or cities, especially on construction sites or oil rigs. Many also receive annual subsidies as members of the Saudi Reserve National Guard. In addition to herding, some tribes have begun to cultivate settled areas provided by the government, although this transition has been difficult. With the introduction of pick-up trucks, herds are able to range over a larger area, and the raising of goats and sheep has become more feasible. Not all bedouin have learned to drive trucks, so those with such experience sometimes offer their services to others on a rental basis. Plastic containers, binoculars, and other manufactured items are common bedouin possessions.

K. Kinds of Environment: With revenues from oil production, the Saudi government has constructed many permanent wells, reducing the bedouin's dependence on natural water resources. At the same time, all grazing lands have been made public by government order. Many tribes may share areas in relatively close proximity, which has contributed to the rapid deterioration of range lands through overgrazing.

L. Leftovers: The bedouin population in Saudi Arabia is declining at a rate of two percent annually, as increasing numbers settle in villages and cities. Many bedouin still suffer from malnutrition and anemia and have few opportunities to visit doctors. Though camel herds today are of unprecedented size, most of the meat consumed in Saudi Arabia is imported; few bedouin manage to sell their excess stock in a complex market system. Consequently, a large number of camels are consuming resources without significantly benefiting either the national economy or the herdsmen themselves.

Suggested Background Resources

Bates, Daniel, and Amal Rassam. *People and Cultures of the Middle East*. New York: Prentice-Hall, 1983. (288 pages, price information from publisher) Grade 11 and above

A general ethnographic and sociological introduction to the Middle East. Among other topics, chapter one—"Human Geography and Historical Background"—considers geology, climatic regions and water, and population settlements and patterns.

Beaumont, Peter, Gerald H. Blake, and J. Malcolm Wagstaff. *The Middle East: A Geographical Study*, 2nd edition. New York: John Wiley and Son, 1988. (623 pages, $39.95) Grade 11 and above

This book is organized topically, addressing such issues as agricultural expansion in Syria and economic problems in Jordan. It is considered one of the best new books on the Middle East.

Bodman, Ellen-Fairbanks. *Middle East Master Map Kit: Their Lands and Ours*. Wellesley, MA: World Eagle, 1989. ($14.95 plus 10% postage and handling) Grade 5 and above

Newly revised, this kit contains maps of the U.S. and 22 countries of the Middle East, all drawn to the same scale. Nine transparencies are included, enabling teachers to overlay maps of specific Middle Eastern countries with those of certain U.S. states. Selected demographic statistics are also provided to augment comparisons. (For ordering information, call World Eagle at 800/634-3805.)

Cousteau, Jacques-Yves and staff. *Cousteau Almanac: An Inventory of Life on our Water Planet*. Garden City, NY: Doubleday and Dolphin Books, 1981. (864 pages, $19.95) Grade 9 and above

This book can still be obtained by writing to the Cousteau Society, Book Service, 930 West 31st Street, Norfolk, VA 23517. It contains intriguing readings of everything from resources and the environment to hamburgers and blue jeans. Particularly relevant to this issue of *Arab World Almanac* is a good summary article on the positive and negative effects of Egypt's Aswan High Dam. It is included in the chapter entitled, "Unlearned and Unintended Effects."

Culturgrams: The Nations Around Us. Vol. II—Middle East, Asia, Africa, and Pacific areas (revised edition). Provo, UT: Kennedy Center for International Studies, Brigham Young University, 1988. (160 pages, $15.00) Grade 8 and above

This series of fact sheets on numerous countries provides basic cultural information on such things as greetings, lifestyles, language, economy, religions, and food.

The Middle East Today. Wellesley, MA: World Eagle, 1989. (152 pages, $24.50 for paperback, $25.00 for looseleaf, $36.95 for hardcover) Grade 7 and above

Designed especially for use in the classroom, the reproducible pages of this atlas contain comparative maps, tables, and graphics depicting the region's size, population, resources, commodities, trade, cities, food and agriculture, health, schools, jobs, energy, industry, and demographic statistics.

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Schoolgirls participate in an independence day celebration. Photo courtesy of the Jordan Information Bureau, Washington, DC

Political Development in the Arab World: Jordan Comes of Age

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Lesson Plan
Political Development in the Arab World: Jordan Comes of Age

In many countries created this century, the process of developing a national identity and political consensus has continued long after national boundaries have been determined. The course of political development in Jordan illustrates the kind of problems encountered by many countries throughout the world, especially those once ruled by European colonialist powers. In creating Jordan, the British brought together under one leader several communities, each with its own lifestyle and identity. The difficulties of forging a national identity and political consensus in Jordan have been compounded by the government's dependence on foreign sources of political and financial support, the king's reluctance to share power, growing Arab nationalist sentiments, and successive wars with Israel and their demographic consequences. By the late 1980s, after more than thirty-five years of rule, King Hussein still lacked a broad base of support among his subjects. Public dissatisfaction culminated with riots in April 1989. Subsequently, the king called for the first parliamentary elections in twenty-two years and relaxed restrictions on the press, signaling a new era in the country's political development. Increased political participation in Jordan has provided the impetus for similar moves in other Arab countries.

Lesson Objectives

After completing this lesson, students should be able to:

- explain the influence of historical, geographical, and regional and global political factors on political development in Jordan
- describe some of the consequences that a culturally diverse population can have for the development of a national identity
- explain the concept of political legitimacy, the difficulties that the Hashemite monarchy has faced in securing legitimacy, and some of the strategies the king has employed to increase his legitimacy as a Jordanian leader and as an Arab leader
- identify some of the conflicts in which the Jordanian government has been involved and explain the means by which they have been resolved
- identify various expressions of nationalism in Jordan and discuss the extent to which they have promoted political change
- discuss the factors which have encouraged the development of democratic institutions in Jordan
- identify various expressions of nationalism in Jordan and explain how they have been agents for change
- graphically illustrate the government structure in Jordan and compare it with that of the U.S. government

Classroom Activities and Resources

✚ Distribute copies of "Political Development in the Arab World: Jordan Comes of Age" (or, incorporate the information contained in the essay into your own lecture). Some terms with which students may not be familiar have been printed in red. You may wish to ask students to define these terms using contextual clues. If so, underline the highlighted terms before photocopying the essay. The following discussion questions focus on the essay's main themes and further the lesson objectives outlined above.

1. Referring to the maps on pages 10 and 11, discuss how the geographic and demographic consequences of Jordan's creation have affected the country's political development. Explain the historical factors which have contributed to the diversity of Jordan's population. Would you characterize Jordan as a "melting pot" or as a "mosaic" of people? How about the United States? Explain your answers. (The maps are drawn to the same scale so that transparencies made from them can be superimposed.)

2. Outline the factors that you think make a government legitimate. Discuss the difficulties that Jordan's kings have faced in estab-

lishing political legitimacy. What actions has the regime taken to increase its legitimacy in Jordan and the Arab world?

3. Identify some of the ways nationalist sentiments have been expressed in Jordan. How have they affected the course of events there? Compare expressions of nationalism in Jordan with those elsewhere in the world. Explain why nationalism is often such a powerful force.

4. Explain why the United States was so concerned about events in Jordan in the late 1950s and in 1970. What means did the U.S. government use to influence events there? How effective were these efforts? Could the Jordanian government use the same means to influence U.S. policy? Explain your reasoning.

5. Parliamentary elections were held in Jordan in 1956, 1967, and 1989. Compare and contrast the circumstances that prompted each election. What factors do you think contributed to the significant difference in results between the 1956 and 1989 elections?

6. In Jordan's November 1989 parliamentary elections, only about forty percent of eligible voters actually went to the polls; therefore, many people question how representative of Jordanian society the election results are. What percentage of eligible American voters went to the polls in the last presidential elections? Discuss the possible reasons for low voter turnout in the U.S. and in Jordan.

7. In Jordan, a certain number of parliamentary seats are guaranteed to minority groups who might not otherwise be elected. Discuss the rationale for such "proportional" representation in a country like Jordan. What are the advantages and disadvantages to such a system? Compare this with representation in the U.S. political system.

✤ With the permission of "World Monitor," a videotape of the March 7, 1990 "World Monitor" news broadcast—containing a segment about recent events in Jordan—has been included with this issue of *Arab World Almanac*. The segment on Jordan appears approximately seventeen minutes into the broadcast and can help introduce the lesson. It can be shown either before or after students review the material provided in the essay, "Political Development in the Arab World: Jordan Comes of Age." After students have seen the video, ask them to think about the following questions.

1. What is significant about the opening scene—young Jordanians dancing the *debke*? Do Americans have a national dance? What else can you think of that might carry the same symbolism as a national dance? (There are numerous variations on the *debke*, and virtually all Arab countries consider this their "national" dance.)

2. What specific event prompted the April 1989 riots in Jordan? What other contributing factors might there have been? Compare the riots with the political demonstrations shown in the video. Discuss the similarities and differences between the causes of, conditions for, and characteristics of riots and demonstrations. Can you think of examples of each that have happened in the U.S.?

3. Describe the political role played by Muslim Brotherhood and other Islamic candidates in Jordan's elections. Explain why the voting results may not be representative of Jordanian society. How might the results of future elections differ if other political parties are legalized?

4. King Hussein has proclaimed that there is no turning back from the path to democracy. Yet, the last time Jordanians elected a Parliament (1967), the king dissolved it only two months later. Explain why he might be more committed to developing democratic institutions today than he has been in the past.

5. Have you seen King Hussein before, or heard him speak? How is he different than or similar to what you expected an Arab leader to be? In what ways does he seem similar to or different from leaders in other parts of the world?

✤ Islamic law does not prescribe any particular form of government, but Muslim rulers are expected to follow certain guidelines dictated by the *Quran* (the word of God as delivered through the Prophet Muhammad) and the *Hadith* (the sayings and actions of the Prophet Muhammad). Among them are consultation with peers, enforcing a rigorous standard of justice, and remaining accessible to members

Ronald Lesniewski served as a consultant in the development of the lesson plan for this issue of *Arab World Almanac*. Mr. Lesniewski teaches world history, U.S. history, and economics at John Stark Regional High School in Weare, New Hampshire.

A donation from Randa and Samir Kawar of Amman, Jordan made it possible to include a video copy of the March 7, 1990 "World Monitor" broadcast with this issue of *Arab World Almanac*.

Teachers are encouraged to photocopy any and all components of *Arab World Almanac* for use in the classroom.

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of the community. Many Arab folktales seeking to impart a moral illustrate the nobility of those who uphold these virtues or the wretchedness of those who deviate from them. Distribute the folktale "The Sultan, the Qadi, and the Minister" to students. Ask them to discuss the following questions after they have read the story.

1. Explain the moral of the folktale. What does it suggest about the accountability of Muslim rulers?

2. Why do you think the kings of the world chose this particular strategy for testing the justice of Muslim government?

3. Discuss the extent to which the story's context and message are universal and/or culturally specific. Could it just as easily have been about justice in the U.S.? Explain your answer.

4. The sultan in this story embodies certain virtues that a Muslim leader is supposed to have. King Hussein, who traces his lineage to the Prophet Muhammad, is a contemporary Muslim leader. Do you think that Jordanians today consider King Hussein a model Muslim ruler? Do folktales like these have any relevance to contemporary issues and concerns? Explain your answers.

✤ Distribute to each student copies of the government organizational chart for Jordan, provided on page 14. After students have studied the diagram, have them draw a similar one for the government structure of the United States. The following questions will help students compare the two forms of government.

1. Compare and contrast the electorates in Jordan and the United States. In what ways are their roles similar? What do you think is the greatest difference between them?

2. Discuss the concept of "accountability." To whom is the U.S. president accountable? How does this accountability influence the actions a president might take? Answer the same questions for the king of Jordan.

3. Compare and contrast the legislative process in Jordan with that in the United States. Where does legislation originate in each country? Who approves it? Who can veto it?

✤ **Math enrichment exercise.** Jordan is not an oil-producing country, nor does it have an abundance of other natural resources. Since its establishment, the government has been dependent upon foreign assistance. This exercise helps illustrate the extent of this dependence as well as the implications it has for government policymaking. The activities suggested below utilize the chart on page 15, which depicts Jordanian central government revenues for the years 1976-1985.

1. Calculate the percentages of total government revenue contributed by foreign sources and taxes. Do the sums of these percentages equal 100 percent? What additional sources of revenue might the Jordanian government have? (e.g., state-owned industry)

2. Compare the sources of Jordanian government revenue with what you know about the U.S. government's sources of revenue. Identify the major similarities and/or differences.

3. Much of the Jordanian government's revenue comes from foreign sources. Discuss the impact this might have on the government's major policy decisions. Can you give any specific examples? (Review the essay.)

✤ Since the American and French revolutions, representative government has become an ideal shared by people worldwide. Yet, various political philosophers argue democracy can exist only under certain conditions. Listed on page 16 are some conditions that important political philosophers have considered necessary for the successful development of a democratic political system.

1. Discuss why each condition might be considered a prerequisite for the development of representative government.

2. Which conditions exist in Jordan and which exist in the United States?

3. Do you agree that these conditions are necessary for the development of representative government? Can you think of other conditions which might be important (the economy, for example)? Explain your answers.

Political Development in the Arab World: Jordan Comes of Age

The twentieth century has seen the creation of many new countries. Although the international community is often quick to recognize their boundaries and governments, the development of national identities and domestic political consensus is sometimes difficult. This has been particularly true in regions of the world—including the Middle East—that were once under European colonial rule. In the Hashemite Kingdom of Jordan, independent since 1946, the development of a national political consensus has been a long process. Recent parliamentary elections there may signal a new stage in Jordan's political development and influence other regimes in the region to take similar steps.

Like the United States, Jordan is a nation of many identities. Its population of approximately three million people is composed of Palestinians, bedouin, Armenians, Circassians, and Checheans.[1] Although the vast majority are Muslim, about six percent of Jordanians are Christian; most of them are from the Armenian and Palestinian communities. However, unlike the United States—where diversity results from the immigration *by choice* of people from all over the world—Jordan's patchwork of communities is more circumstantial.

During World War I, Great Britain and France sought the assistance of Sherif Hussein to help them conquer the Ottoman Empire. Sherif Hussein was a notable from the city of Mecca in what is now Saudi Arabia. He was of Hashemite lineage and believed to be a direct descendent of the Prophet Muhammad.[2] The sherif had long advocated Arab independence from Ottoman rule, and he and his sons Abdullah and Faisal led Arab troops alongside the British after the latter promised to support the postwar independence of Arab territories (a promise which they did not keep). In return for this assistance, the British gave Abdullah leadership of Transjordan[3] and Faisal leadership of Iraq.

Unlike Iraq, whose identity as a political entity began to emerge as early as the seventh century A.D., Jordan was created from scratch. In carving out a territory for Abdullah to rule, the French and British brought together under one mandate[4] the few hundred thousand nomadic bedouin who traversed the western Saudi desert, an almost equal number of Syrian and Palestinian merchants in the southern villages of Syria, and a small number of Circassians and Checheans who lived in some of the larger towns along the Jordan River's east bank. Creating a Jordanian national identity out of these diverse communities would prove a difficult task.

The British conscripted and commanded Arab soldiers from the captured Ottoman forces to form the Arab Legion, which served as the Jordanian army. Abdullah paid the army (as well as other government officials) with monies received from the British which, by 1956, amounted to $25.2 million a year. The Arab Legion's primary role was to secure bedouin and Circassian allegiance to the Hashemite ruler, first through military conquest and later through land grants and appointments to key government and military positions. This immediate preoccupation with the bedouin was intentional. The bedouin constituted one of the largest sociocultural groups in Jordan, were easily mobile and generally well-armed, and had no preexisting allegiance to the Hashemite family. They were therefore the greatest source of potential instability for the new kingdom.

Meanwhile, the merchants in the towns to the north—less numerous than the bedouin but no more loyal to the Hashemite family—began calling for independence from the British. Their protests grew throughout the 1920s, until the British finally agreed to set up the Legislative Council in 1929. Theoretically, the council held substantial power, but when its members exercised their legal authority by rejecting the government's proposed budget, Abdullah dissolved it. This action foreshadowed the relationship between king and Parliament for many years to come.

Hoping to more firmly establish Abdullah's legitimacy, the British granted Jordan inde-

1. In the nineteenth century, the Ottomans brought Circassians and Checheans from the Caucusus to help administer Arab lands within the Ottoman Empire. Both Circassians and Checheans are Sunni Muslims but have their own spoken languages.

2. The Prophet Muhammad was born into the family of Hashem in the tribe of Quraysh in Mecca about A.D. 570. Although Muhammad left no male heir, he married his daughter Fatima to 'Ali, his paternal nephew. The Hashemite family of today claims its descent through this line.

3. Jordan's official name was Transjordan until May 1946, when the British crowned Abdullah king of the Hashemite Kingdom of Jordan.

4. During World War I, Britain and France agreed to divide the Arab territories under Ottoman control into spheres of influence. After the war, the newly established League of Nations—precursor to the United Nations—sanctioned these spheres of influence in the form of *mandates*. Great Britain received the mandates for Palestine, Transjordan, and Iraq, while France was granted the mandates for Lebanon and Syria.

pendence and crowned Abdullah king on May 25, 1946. Independence was not accompanied by a lessening of British influence, however. In fact, the British maintained such extensive control over Jordan that many nations opposed to British colonialism—including the United States—refused to recognize the new state for several years.[5]

Abdullah's struggle for legitimacy received another blow in 1948, when the state of Israel was declared in the area historically known as Palestine. Initially, he had hoped to reach an accommodation with the Jews over the Negev desert as well as secure an Arab corridor between Jordan and the Mediterranean. However, Arab nationalist sentiments ultimately prevailed, and Abdullah joined neighboring Arab states in going to war with Israel.

The fighting began in May 1948, and by the time the Israel/Jordan Armistice was signed in April 1949, Abdullah had extended his territory to include East Jerusalem and the West Bank of the Jordan River. In addition to the half million Palestinians already living there, this area had become home to another 450,000 Palestinian refugees from Israel.

Abdullah moved quickly to incorporate the new territory into Jordan. He formally annexed the West Bank in 1950, and in so doing, he extended his authority over almost one million Palestinians who lacked any allegiance to the regime. Increasingly convinced that Abdullah had sold them out, Palestinian resentment turned violent. On July 20, 1951, King Abdullah was assassinated in Jerusalem.

Abdullah was succeeded by his son Talal. Educated in England, Talal's views were generally progressive. He even supported the demands of Palestinians and young Jordanian nationalists for the transfer of some of his power and authority to an elected parliament. Talal's first official act was to introduce a constitution which provided for a bicameral parliamentary system. In some ways, the Parliament resembled the U.S. Congress. It featured a larger lower house called the Chamber of Deputies and a smaller upper house called the Senate. Among its more significant powers, Parliament could impeach the prime minister or cabinet members with a two-thirds majority vote. It could also override the king's veto on any legislation.

The constitution specified the election of deputies by popular vote. The senators, meanwhile, were to be chosen by Talal, thereby ensuring bedouin and Circassian representation in the upper house. The mainstays of support for the regime, these communities might otherwise have failed to win seats in Parliament. The king also reserved the right to dissolve Parliament and rule by martial law.

Talal's reign did not finish out the year. Alleged to suffer from mental illness, he was quietly exiled. Thereafter, the British ran affairs directly until Talal's son Hussein was old enough to assume control. The constitution, though recognized by the British, was not implemented.

Hussein ascended to the throne in 1953, at the age of sixteen. Immediately, the young king was beset with problems. Arab nationalism was sweeping the region. People throughout the Arab world were demanding an end to colonialism and the institution of republican forms of government. Demonstrations for reform took place daily, spurred on by the charismatic new pan-Arab leader in Egypt, Gamal Abdul Nasser. Nasser's radio broadcasts alone were enough to bring crowds of Jordanians into the streets. Pressured by Arab nationalists at home and abroad, Hussein was forced to allow candidates representing the entire political spectrum to run for Parliament in October 1956 in Jordan's first free elections.

Nationalist candidates won a majority of seats, and their agenda conflicted with that of the royalty and its patrons. Parliament's first order of business was to limit British control in Jordan. This meant ending British subsidy of the government's budget, the only means by which the king was able to pay the army and continue his patronage of prominent family leaders. Anticipating this outcome, Hussein had already approached the United States with a request for financial support.

In principal, the U.S. did not support Britain's colonial ventures. However, U.S. reluctance to assume Britain's role in Jordan was outweighed by apprehension over the potential influence of Arab nationalism on the monarchies which ruled in the oil-producing countries of the Arabian Peninsula. The U.S. feared that if nationalist governments came to power, they might be tempted to nationalize oil

5. The U.S. officially recognized Jordan on January 31, 1949, the same day it officially recognized Israel.

companies and prevent or limit U.S. access to the region's petroleum resources. In addition, there was concern that nationalist governments might improve ties with the Soviet Union or link trade with the United States to Israeli policy in the region.

The U.S. considered the Hashemite monarchy in Jordan an essential buffer against such possibilities. To ensure its stability, the United States agreed to provide Hussein with financial assistance that ultimately proved more generous than British aid had been.[6] U.S. support in hand, Hussein moved to stop public expressions of dissent. With the assistance of loyal bedouin troops, Hussein dissolved Parliament in 1957, declared martial law, and used his British-trained security forces to arrest scores of dissatisfied Jordanians and Palestinians. So came to an end Hussein's first gesture towards accommodating popular demands for political participation.

It would be another ten years before Hussein was confident enough of his government's stability to once again hold parliamentary elections. Unlike the 1956 elections, candidates in 1967 were given little time to campaign and were not allowed to run on party platforms. As it turned out, Parliament was placed in political limbo yet again only two months after the elections. In response to Israel's occupation of the West Bank and East Jerusalem during the June 1967 Arab-Israeli war,[7] Hussein declared martial law and assumed all legislative as well as executive functions.

The economic and political consequences of the 1967 war were tremendous. More than 300,000 Palestinian refugees streamed across the Jordan River, many settling in refugee camps near Jordan's capital city, Amman. Jordan also lost control of West Bank farmland and was forced to significantly increase food imports, leaving the government even more heavily dependent on foreign aid. In the years that followed, economic pressures burdened the country, but the growing Palestinian population in Jordan was of much more immediate concern to Hussein's regime. Disillusioned with the Arab governments' apparent inability to protect them, increasing numbers of Palestinians gave their support to the Palestine Liberation Organization (PLO) which had been formed in 1964. The PLO developed a substantial base of operations in Jordan and soon began to rival Hussein's authority in parts of the country.

The United States considered PLO policies in Jordan a threat to regional stability. It was feared that the Palestinians might use their growing military strength to circumvent Hussein, perhaps reinstating a nationalist Parliament. Furthermore, the PLO was beginning to launch attacks on Israeli-controlled territory from Jordan. The Jordanian army, meanwhile, worried that its own preeminent position might be eclipsed by the PLO's growing influence.

Ultimately, pressure from the U.S. and from his own army led Hussein to launch an all-out war against the PLO.[8] In less than a month, the PLO leadership and fighters evacuated to Lebanon. From 1970 on, King Hussein retained firm control over all political activity in Jordan. He made major decisions in consultation with a small group of personal friends, some of whom held official government positions. Day-to-day administration was left to a government cabinet appointed by the king. The media became a tool of the government, reporting only information considered favorable to the regime. Security was, and still is, handled by the bedouin-dominated army, the police, and the General Intelligence Department (secret service).

Meanwhile, Jordan's economic situation began to improve. Hussein continued to support the bedouin and the notable Palestinian and East Bank families through financial aid from the United States and, increasingly in the 1970s, from Saudi Arabia. The oil boom of the 1970s and early 1980s also benefited the many Palestinians and Jordanians who went to work in oil-producing countries and sent their salaries back to their families in Jordan. In 1984, long after the boom and well into the recession which accompanied falling oil prices, these remittances still constituted the largest single contribution to the Jordanian economy.

Despite the unprecedented combination of stability and wealth which Jordan experienced in the late 1970s, Hussein still lacked a broad base of support among his subjects. Palestinians now constituted more than fifty percent of Jordan's population, as the charts on page 8 illustrate. Although many of them did not consider Hussein to be the legitimate ruler of Palestine, they held him at least partially responsible for losing the West Bank to Israel.

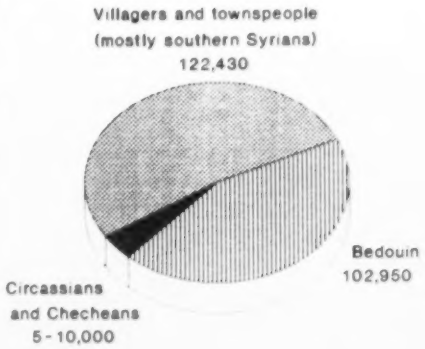
6. Between 1958 and 1967, the Jordanian government received an average of $40 million a year from the United States. By 1985, the U.S. was providing Jordan with over $100 million a year in aid, mostly in credits for military equipment.

7. Convinced that the Arabs were planning to invade, Israel launched an attack on six Arab nations, including Jordan, in June 1967. In only one week, Israel gained control of East Jerusalem, the West Bank, the Sinai Peninsula, the Gaza Strip, and the Golan Heights.

8. The U.S. withheld funds from Hussein for two months as a sign of its impatience with the PLO presence in Jordan. Without this financial assistance, Hussein could not pay his military staff. Once Hussein initiated the drive to evict the PLO, U.S. aid was resumed.

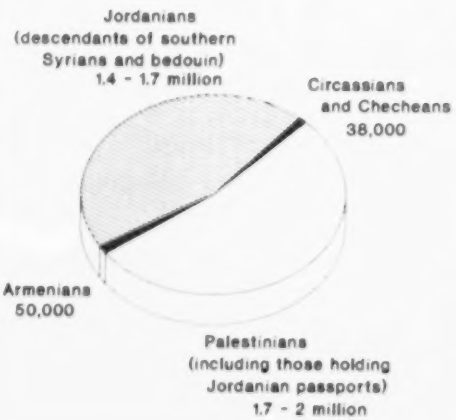
Defense of national territory is an important legitimizing factor for governments worldwide, and the accomplishments of Hussein's great-grandfather Sherif Hussein and grandfather Abdullah—both of whom helped defend Arab lands against Ottoman domination—set a precedent for King Hussein. Israel's continued occupation of the West Bank undermined the king's efforts to secure greater political legitimacy as a Jordanian leader as well as an Arab leader.

Transjordanian Population—1922 *



* These esimtates may be conservative. The migratory patterns of the bedouin made it difficult to calculate their numbers. Some estimates indicate fewer bedouin and as many as 130,000 townspeople and villagers. Figures are from Peter Gubser's *Jordan: Crossroads of Middle Eastern Events*.

Jordanian (East Bank) Population—1990 **



** Figures for Palestinians and Jordanians are from the *Christian Science Monitor*, January 23, 1990; figures for Circassians, Checheans, and Armenians are based on the 1980 estimates (with an assumed 3.4% annual growth rate) published in *Jordan: Crossroads of Middle Eastern Events*.

The regional instability resulting from the 1979 revolution in Iran presented Hussein as well as other Arab leaders with a new opportunity to defend Arab lands. In 1980, he joined several other Arab leaders in siding with Iraq when the latter invaded Iran. Portraying Iran as a foreign enemy intent on occupying Arab lands and replacing Arab culture with its own, Iraq and its allies successfully marketed the war as another *Qadissiyya* (the site of a seventh-century battle where the Muslim Arab army defeated the forces of the Persian Empire). Iraq's leader Saddam Hussein (no relation to Jordan's king)—and by extension the leaders of Jordan, Egypt, Saudi Arabia, and Kuwait—gained additional prestige when the Iranians agreed to a cease-fire in 1989. King Hussein's "defense" of the Arab world's eastern regions helped increase his posture within Jordan as well as elsewhere in the Arab world.

The king also cut his losses to the west. In accordance with Arab popular opinion that the West Bank should become an independent Palestinian state rather than be restored to Jordan, Hussein renounced his claim to the area in 1988. He also gave all Palestinians living in Jordan the option of accepting Jordanian citizenship in return for their commitment to the monarchy and state. Besides saving Jordan the expense of supporting a civil administration in the Occupied Territory, this action freed Hussein from the embarrassment of having part of his nation occupied by a foreign power. He was no longer responsible for liberating the West Bank.

While these actions helped the king improve his regional position, a growing economic recession contributed to new demands for political participation in Jordan. A new generation of educated citizens, unhappy with government inefficiency and corruption, began demanding a role in making the decisions that affected their everyday lives. A brief reconvening of Parliament in 1984 did little to address the increasing frustration of many Jordanians. The Jordanian people finally announced their demands in a dramatic fashion in April 1989. Responding to sharp price increases on basic commodities imposed by the International Monetary Fund,[9] traditionally loyal Jordanians in the south took to the streets. They demanded that the king replace his prime minister (widely viewed as responsible for the country's economic problems), allow free elections to Parliament, and lift restrictions on the press. Although the army was able to quickly end the riots, these demands remained widespread.

Hussein then surprised many Jordanians by calling for parliamentary elections to be held in

9. The International Monetary Fund (IMF) is an international financial institution which loans funds to countries. Often, the loans are contingent upon a restructuring of the domestic economy, including reforms in trade, exchange rate policies, and government spending patterns. These reforms can be unpopular, especially when they involve such actions as the removal of subsidies on basic commodities.

November 1989. Some suspected that Hussein had been planning to hold elections for some time, but that he had been held back by opposition from minority groups who feared for their own positions in a more open and pluralistic society. The riots may have helped Hussein justify his plan by revealing the explosive potential for instability.

Other Jordanians were more skeptical of the king's motives. Recalling his poor record of support for popular participation in the political process, they doubted whether the elections would actually take place. Suspicions lessened somewhat when Hussein lifted substantial restrictions on the press, freed many political prisoners, and suspended many elements of martial law which he had imposed in 1967.

The elections took place on time and were generally considered to be fair. A significant number of votes went to the Muslim Brotherhood and independent Islamists, who won approximately thirty-four of the eighty seats in the Chamber of Deputies. Traditional community leaders, especially among the bedouin, came in second with thirty-one elected representatives. Nationalists and liberals trailed, winning a combined total of only about fifteen seats.

The surprising victory by Islamists reflected a number of factors. The Muslim Brotherhood, the most influential Muslim group in Jordan, has consistently maintained good relations with the king. During the king's conflict with a nationalist Parliament in 1956-57, the Muslim Brotherhood sided with Hussein. In return for this support, the Brotherhood has been the only political party allowed to function legally during the last thirty years.

Although the Brotherhood refrained from encouraging the April 1989 riots, it supported the demands for reform. Because of its favored status and easy access to the large numbers of Jordanians who attend Friday prayers at the mosques, the Brotherhood was able to develop a grassroots network not shared by other groups. In some cases, Christian candidates supported Brotherhood platforms in exchange for its endorsement in the elections. With only forty percent of Jordan's voters actually going to the polls, some questions remain as to how truly representative of Jordanian society these election results are.

As it exists today, representation in Jordan's Chamber of Deputies is based on a quota system introduced by Hussein to guarantee seats to minorities who might otherwise not be elected. Bedouin and Circassians, the traditional backbone of support for the monarchy, are allotted a disproportionately large number of seats—six and three seats, respectively. Christians are represented more proportionately, with six seats. Candidates run for seats by district, just as they do in the United States. The results of the 1990 U.S. Census will be used to redraw district lines. In Jordan, the district lines were redrawn before the election, supposedly to make them more equitable, although they still favor the bedouin in the south. All Jordanians within a district can vote for any district candidate regardless of religion or ethnic background.

The king still appoints the prime minister who, in turn, appoints a cabinet. The cabinet introduces legislation and the government's budget to Parliament. Parliament then debates the measures and accepts or rejects them. It may also return legislation to the cabinet for modification. The king acts as an overseer for the legislative process, either calling for parliamentary elections every four years or dissolving Parliament as he deems appropriate.

King Hussein's latest attempts to forge a national political consensus are influencing political events elsewhere in the Arab world. After the Jordanian elections in November 1989, officials in Egypt and Tunisia began expressing an interest in implementing some of the measures Hussein has adopted. On its own, Algeria had already planned pluralist elections for 1990.[10] Public demands for a parliamentary democracy have also appeared in Kuwait. Even the more authoritarian leaders of Syria and Iraq have given at least lip service to the idea of a multiparty state.

In Jordan itself, the mood is cautiously optimistic. In the near future, much depends upon the success of efforts to create a National Charter, which is intended to more clearly delimit authority for Parliament, the cabinet, and the king. Should the proposed National Charter supersede the constitution, it will need to redefine the relationship between the monarchy as an institution and the political and individual rights of Jordanian citizens.

10. Although political parties are permitted in Egypt, "emergency laws" have been in effect since the 1981 assassination of Egyptian President Anwar Sadat. Most political dissent, particularly from Islamic groups, has been harshly repressed. Since Jordan's elections, three new political parties have been legalized by the Egyptian government, and the interior minister—widely considered responsible for much of the most recent repression—was removed from office.

Tunisia, among the most Westernized of Arab states, was until recently a one-party dictatorship under President Habib Bourguiba. In 1987, Bourguiba was replaced by Zine el-Abedine Ben Ali, his U.S.-trained general in charge of security matters. Ben Ali released some political prisoners and legalized several parties. In early 1990, the government invited opposition groups to reopen discussions regarding Tunisia's future.

Algeria has also been a one-party state since its independence from France in 1962. As in Jordan, the government became serious about liberalizing domestic politics after riots occurred there in October 1988. Since then, the country's first pluralist elections have been scheduled for June 1990. Sixteen parties, including the popular Islamic party, had registered for the elections as of April 5, 1990. Many government restrictions on the Algerian press were also removed.

Ottoman Rule in 1914*

* In 1917, Faisal and the British drove the Ottoman forces from Aqaba, which the Arabs then considered reunified with the rest of Arabia. Saudi Arabia contested British—and later Transjordanian—control of Aqaba until the Hadda Agreement of 1925. In 1965, a new agreement between Saudi Arabia and Jordan gave the Hashemite kingdom control over an additional 18 kilometers of coastline south of Aqaba.

Jordan and Surrounding Area 1990

Transcript: "World Monitor" Broadcast, March 7, 1990

Doreen Kays, reporting from Amman

The Dead Sea, alive with the sound of the *debke*—the sound of young Jordanians spontaneously performing the Arab national dance. An unlikely public scene, even months ago, it is a reflection of a more relaxed Jordan enjoying newfound political and personal freedoms. King Hussein, who has ruled this Middle East country since 1953, has started sharing power with his subjects.

Rami Khouri (former editor of the Jordan Times): *You had the deterioration of the economy. You had the internal dissatisfaction with the increasingly tight pressure that was brought to bear on people through the media, through control of passports, travel, things like that, and there was finally an eruption.*

The eruption was food riots. Jordanians rioted in the streets because of a hike in food prices. And when it was all over, ten days later, ten people lay dead. The king acted swiftly. He called elections, and for the first time in twenty-two years, Jordanians went to the polls.

Bassam Haddadin (independent member of Parliament): *Democracy in our country became the only choice. There was embezzlement, there was corruption, and the country's savings were frittered away.*

This time last year, government critic Bassam Haddadin was in prison for practicing what he preaches today in Parliament. Today, he's one of eighty MPs and sits as an independent.

Bassam Haddadin: *I think I have diplomatic or parliamentary immunity protecting me from becoming arrested. But, the changes that have occurred recently need to be confirmed, made deeper, made firm, because democracy is not only Parliament and elections.*

Leila Sharaf is the only woman senator in the appointed upper chamber of Parliament. Although a confidante of the king, she resigned as minister of information in 1984, rather than submit to tighter censorship of the press.

Leila Sharaf: *The elections showed a little bit of conservatism, but I believe it's because the more liberal ones did not believe that the process was going to go that far.*

Only about forty percent of Jordan's eligible voters elected this Parliament. The largest bloc of seats—more than thirty—are held by the Muslim Brotherhood and independent Islamic fundamentalists. They were the only group organized to fight a campaign.

The Muslims have always had good relations with King Hussein, and in a country where Islam is the official religion, the mosque and other religious institutions played a large role in getting out the vote.

Most Jordanians, including King Hussein, admit that the Islamic bloc's hefty representation in Parliament is not a true reflection of popular opinion, largely because political parties have been banned since 1957. A national charter now being drafted will legalize political parties. So far, Jordan's fledgling democracy has suspended martial law, freed political prisoners, returned confiscated passports, allowed public demonstrations like this one: civil servants demanding job security. And . . . more freedom of the press. The media's low point came in 1988, when the government took control of the country's newspapers.

That's when Rami Khouri quit his job as editor of the *Jordan Times*. Today, he and his wife Ellen run a small publishing house. But Khouri's freelance commentaries are popping up in the *Times*, and Jordan TV wants him to host a talk show.

Rami Khouri: *We are normal human beings. You educate us, you feed us, you give us stability, and we will reach a point where we will say, well, we want to lead a normal life. And, a normal life means taking part in the decisions that affect you, your children, your future, your house, your money, your food, and all the aspects of a person's life.*

The man responsible for leading Jordan out of its repressive era is the same man who has ruled longer than any other leader in the Middle East. By opening up the country, the monarch is more popular than ever.

There are always skeptics who would say this is a constitutional monarchy, of course, but you still have the power to dissolve Parliament at will. Are there limits to Jordanian democracy?

King Hussein: *No one can survive forever, so it is not my intention to deny Jordanians their rights. In fact, it is my determination that has pushed me and is prompting me to do everything I could to ensure that the path of democracy is sacred, is safe, and is hopefully our way of life for all time to come.*

It's irreversible then?

King Hussein: *It's irreversible.*

The fact that political parties were not legal kept a skeptical intelligentsia away from the polls. Now that political parties are being formed, the next elections and the next Parliament are likely to reflect a more democratic Jordan. A Jordan where more than forty percent of eligible voters might feel confident enough to vote.

With permission from "World Monitor," a video copy of the March 7, 1990 broadcast accompanies this issue of *Arab World Almanac*. The segment on Jordan appears approximately seventeen minutes into the broadcast. A donation from Randa and Samir Kawar of Amman, Jordan enabled the *Almanac* to reproduce the broadcast on video for distribution with this lesson.

The Sultan, the Qadi, and the Minister

(A well-known Arab folktale from the Ottoman period)

It came to pass that the great kings of the world gathered together one day. Each told of his travels and the different lands he had visited. After all had recounted their tales, they realized that none had visited Muslim lands or knew anything about Muslim rule. Curious as to the extent of justice in the Muslim government, the kings devised a plan. Summoning a trusted minister of the greatest among them, they ordered him to take the most powerful and beautiful stallion in the land to the Muslim capital and parade the horse in front of the sultan's palace. Regardless of how much he might be offered for the horse, he was not to sell it to the sultan. If the sultan forcibly took the horse, the minister was to demand justice at an Islamic court.

Obeying the orders given him, the minister traveled to the Muslim capital and promptly began exhibiting the magnificent stallion in front of the palace. The sultan was astonished at the horse's beauty and ordered his aides to purchase it for the royal stables. Following the orders he had been given, the minister refused to sell the horse, saying simply, "It is not for sale."

The sultan's aides continued to make offers, each greater than the other. Would the minister sell his horse for a hundred others? Would he trade for gold and jewels? Still, the minister refused.

The sultan was puzzled by this stranger's intransigence. He called together his wisest advisors and asked their opinions. "Perhaps this traveler refuses to sell only to you," one advisor suggested. So, many of the sultan's friends tried to buy the horse instead. No offer moved the minister. Another advisor suggested having the people of the city demand that the stranger part with his horse. This plan also failed. Finally, they urged the sultan to forget the horse, for it was clear that the foreigner would not relinquish it. Curious as to the stranger's motives, the sultan refused to give up. He ordered his soldiers to take the stallion by force and bring it to his stables.

As he had been instructed, the minister immediately rushed to the Islamic court and accused the sultan of theft. The *qadi*, or judge, sent a summons to the sultan, demanding his presence. The sultan came immediately. He strode past the minister, who was seated by the door, and sat down next to the qadi.

"Is this what your laws demand?" asked the minister. "Should the sultan have an honored seat next to his judge while I sit by the door with the discarded shoes?"

The qadi nodded to the minister and ordered the sultan to be seated alongside him by the door. "Now," he asked the sultan, "have you stolen this man's horse?"

The sultan recounted how he had tried repeatedly to purchase the horse for more than a fair price, but that the man had refused all offers. Only then had he taken the horse. The qadi then asked the minister if he would reconsider selling the horse.

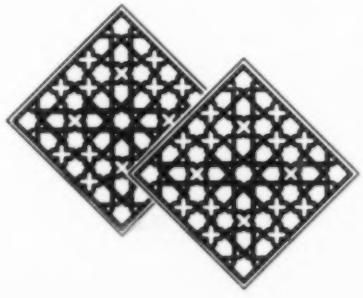
"Not for all the kindgom," the minister replied.

The qadi noticed the sultan's hand on his sword, but he nevertheless ordered the sultan to return the horse to the minister.

"It has already been done," replied the sultan, removing his hand from the sword. "Had you ruled otherwise, I would have beheaded you on the spot," he continued.

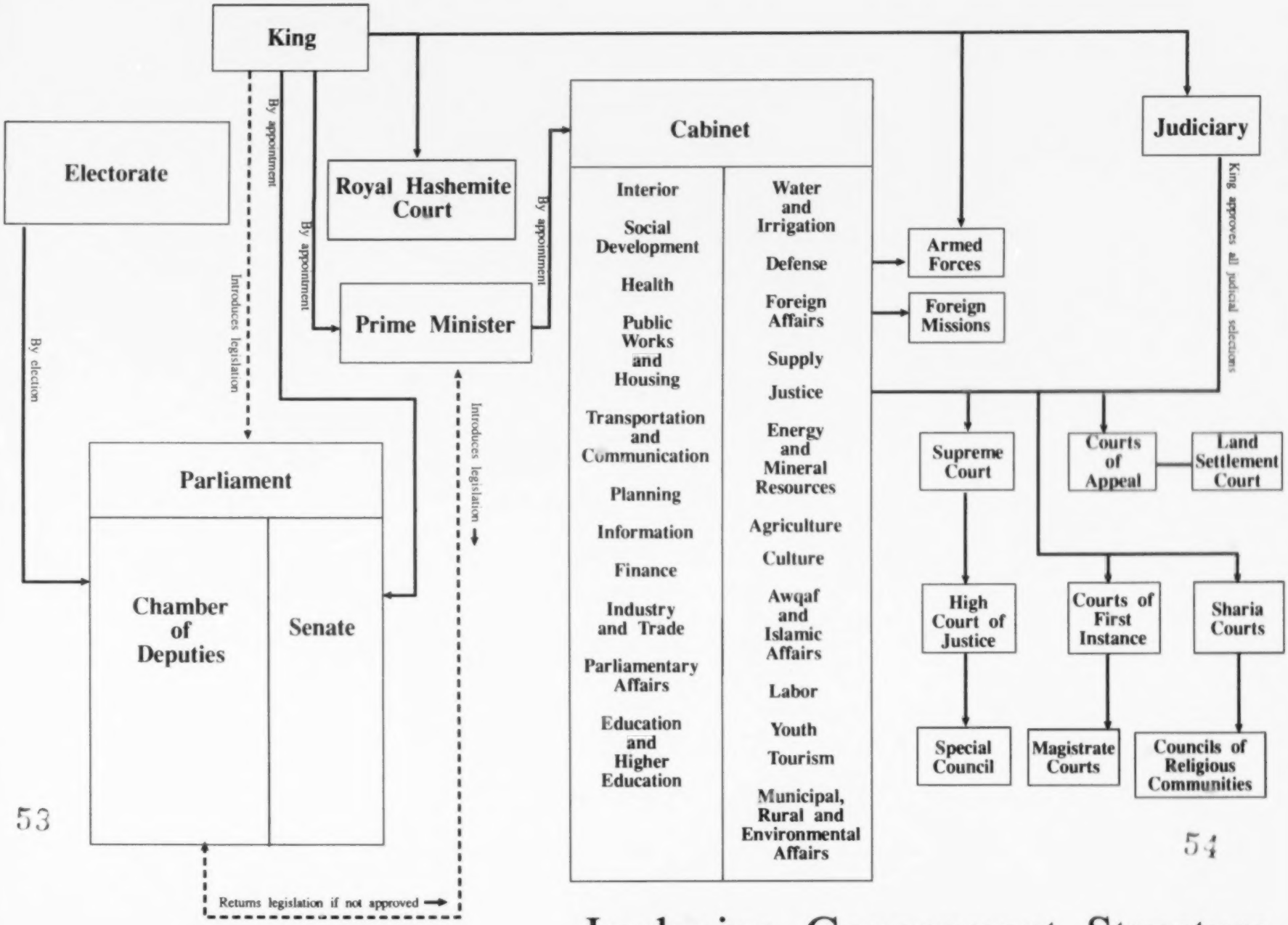
"And it is good you accepted the ruling of the court and the Quran, for otherwise I would have taken your life," replied the qadi as he lifted a bag that had been at his side. Opening it, he revealed the deadly viper inside.

The minister was so impressed, he told the sultan and the qadi the purpose of his mission to their land. Confident of the justice of Muslim government, he left to tell his rulers of his experience.



"When a king turns into a tyrant, we talk to him through our swords."

—From the poetry of Bashar Bin Burd (d. A.D. 784)



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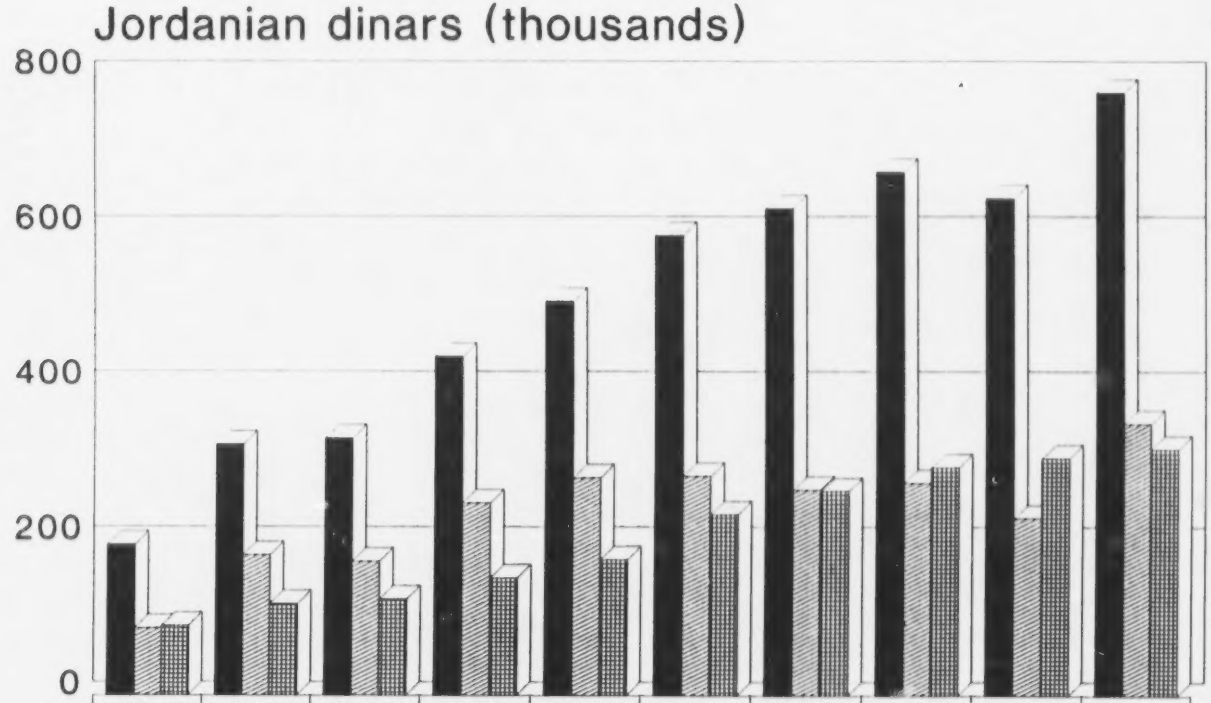
Jordanian Government Structure

Jordanian Government Revenue



	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985
Total Revenue	193.713	322.962	330.884	435.821	507.017	591.897	626.895	673.783	639.975	775.69
Foreign Sources	86.126	180.713	172.396	247.926	280.87	282.697	264.853	273.815	228.304	350.249
Taxes	89.07	117.739	123.281	151.094	174.665	232.972	263.127	293.605	305.438	317.286

Source: Central Bank of Jordan
Monthly Statistical Bulletin
Vol. 23, No. 10, October 1987

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What's Necessary for Democracy?

Democracy has become an ideal shared by people worldwide since the time of the American and French revolutions. Yet, various political philosophers have argued that a democracy can exist only under certain conditions. Following is a list of some of the conditions that important political philosophers have considered necessary for the successful development of a democratic political system.

1. **a relatively homogeneous population sharing**
   a. **a common language**
   b. **a common ethnicity**
   c. **a common religion and/or world view**

—advocated by nineteenth century European nationalists best represented by Prince Otto von Bismarck (1815-1898), Prussian chancellor of the German Empire from 1871-1890

2. **an historical tradition of representative government**

—advocated by Edmund Burke (1729-1797), British philosopher

3. **free and equal access to information, including a free press**

—advocated by Thomas Paine (1737-1809), American Revolutionary patriot; Thomas Jefferson (1743-1826), one of the authors of the U.S. Declaration of Independence; and James Madison (1751-1836), fourth U.S. president

4. **politically active citizens**

—advocated by Alexis de Tocqueville (1805-1859), French author and statesman

5. **an educated population**

—advocated by Jean Jacques Rousseau (1712-1778), French political philosopher and author; John Dewey (1859-1952), American philosopher and educator; and Thomas Jefferson

6. **a stable political environment; secure national borders**

—advocated by the ancient Greeks and Romans, who suspended their democracy in times of war and chose a dictator to lead them until victory was achieved

7. **a middle class; aspirations toward a higher standard of living**

—advocated by Samuel Huntington (1731-1796), American statesman; and later by Alexis de Tocqueville

8. **checks and balances among various government institutions**

—advocated by Baron Montesquieu (1689-1755), French jurist and philosopher; Alexander Hamilton (1755-1804), American statesman; John Jay (1745-1829), American statesman and jurist; and James Madison